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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 22, 1842. VOL. XXI.—NO. 43

RELIGIOUS MISCELLANY.

For the Register and Observer:

SUNDAY SCHOOL CELEBRATION AT BRIDGEWATER.

Messrs. Editors,—Never did a more auspicious morn dawn upon us, than that of the 14th of September. It was the day of a Sabbath School celebration in the town of Bridgewater, and all hearts were open to the peaceful and holy influences which were that day to be spread before them, and many youthful hearts beat with warm anticipation at the thought of meeting their young companions, to join with them in the holy song, or mingle in the innocent enjoyment. At about 9 o'clock, the children from the several Societies with their teachers, under their respective superintendents, assembled, and marched to Rev. Mr. Doggett's meeting house. The services on this occasion were peculiarly interesting and appropriate. After a prayer offered by Rev. Mr. Gay, and singing, in which most of the children joined, an address was given by Rev. Mr. Bent of Taunton, who spoke in his usual happy manner, which all who ever heard him must acknowledge was truly impressive. He referred especially to the season of youth as being the period of life for forming the foundation of all that is worthy in character, or consistent in a holy life. He urged upon them the importance of the precept,—'Remember thy Creator in the days of thy youth.' He appealed too so simply, yet forcibly to them, that even the youngest among them must have felt the truth of what he said. Eloquently did he set before their young minds the beauty of holiness, by illustrations fraught with pious feeling. And full of energy were his descriptions, for the cause which animated him was one near his heart, and opened for them the richest treasures of his words. His remarks were followed by those of Rev. Mr. Waterston of Boston. He alluded to the blessings which have resulted from the establishment of Sabbath Schools, and the field that is yet open for their extended benefit upon society. Not only upon the children, but also upon the teachers. It would lead them to a more careful examination of what they are about to impart to minds which must be enriched with the purest precepts. His words were full of pathos and deep feeling, and must have penetrated the hearts of all present. And how must the hearts of the teachers have been touched, as, looking upon the objects of their charge, they beheld in them the budding promise of a future life of usefulness, benevolence, and love? How could they but believe that there would be garnered up within them the pure principles they had been taught, to burst forth at some time in the path which was before them? And even should their career on earth soon terminate, that they would be better prepared to enter on a more glorious life? What lent a still deeper interest was, that many of the parents were present; and it must have been truly a source of satisfaction, to behold their children listening with eager attention to the beautiful illustrations which fell from the lips of those who address them. And here, where the spirit of peace seemed brooding over the scene, had these youth, and parents, and teachers come to blend in one harmonious whole, forgetting for a while all difference of sentiment, and meeting as all should, like children of one common Parent. Blessed influence! Would that the same spirit might prevail throughout every community. Could the influences of such celebrations be extended to every Society, and could such institutions be established in every place where there are those who would appreciate their value, the youth would grow up with these same influences clinging to them, and ever appearing in their intercourse with others.

After these addresses and appropriate hymns, during which the children observed a becoming propriety of behavior, they marched, escorted by the band belonging to the town, to a delightful grove situated some distance from the meeting-house, where they partook of a collation which had been bountifully provided by the people of B. The number collected on that day was estimated at about 2,000. And this beautiful grove which nature had so much adorned, was rendered still more attractive, and prepared expressly for the occasion, by the munificence of an individual of B., whose name in his town is associated with many good deeds. The majestic beauty of the trees gave a grandeur to the spot. And all who were present saw, and felt without doubt, that it was indeed a meet temple where human hearts might unite in the exercise of brotherly kindness, and friendly greeting. After the collation addresses were made by the several gentlemen present. Hon. J. A. Shaw of B. presided, and commenced by addressing himself to the parents and children. He endeavored to inculcate upon their minds the duty of usefulness, and that piety was never designed to make man any less cheerful. He wished that Sabbath Schools might be established in every place, and become nurseries where the young would be properly trained in the knowledge of truth. He was followed by Rev. T. P. Doggett, who spoke of the importance of associating religion in the minds of children with all that is pleasant and grand in the scenery of nature, and of laying upon their hearts the impress of that divine love, which formed everything around them. He alluded to the spot as one congenial with the occasion for which they had come together, and to the serenity which pervaded the whole scene. He then referred to the noble trees that overshadowed them, and traced the striking resemblance that existed between the growth of a child, and that of a young tree, suggested by the poet's words,

'Just as the twig is bent, the tree's inclined.'

And immmediately offered the following toast, flowing out of his previous remarks in allusion to the names of Mr. Bent, and Mr. Waterston.

Our young twigs.—To-day they have been rightly *bent*, and bountifully *watered;* may their young hearts ever adhere to the true *bent*, and often have the privilege of being sprinkled from the same *pure fountain*.

The meeting was then addressed by Rev. Mr. Bent, who offered some remarks in unison with the scene. Silence seemed to reign, and scarcely any noise was heard, except the voices of the speakers, the occasional laughter of childhood, or the thrilling voice of music floating at intervals. Many interesting accounts were narrated by him, tending to raise the standard of religious teaching, and showing the necessity of early attending to it. Rev. Mr. Waterston then spoke of his approbation, on seeing so many of the parents and friends of the young showing such an interest in their welfare. He adverted also to the Banners which had been prepared for the occasion, two of which he solicited as he was going to make an excursion with the children of his charge to Mount Auburn, on the following Saturday. And he regarded the mottoes as fraught with deep and important meaning. One of these was, 'Search the Scriptures,' the other,—'Take fast hold of instruction; let her not go; keep her; for she is thy life.' These two if rightly adhered to, he said, would result in piety. His manner was eloquent and his appeal affectionate. He then closed with a wish that it might be his pleasure, as well as his privilege, to meet them under similar circumstances at some future time, assuring them that children were the objects of his peculiar regard and solicitude. Rev. Mr. Blackhaller and Mr. Damon also addressed a few words, referring to the attractive character of the spot, and relating events adapted to the object for which they had met.

After this Mr. Doggett again addressed them, expressing his satisfaction in beholding all the different denominations in the town, forgetting their religious differences, coming together and uniting cordially in an innocent festival, to promote the cause of Sabbath School instruction. He hoped that many more such days as that which they had witnessed might dawn upon them, and be the means of cementing more strongly the ties of brotherhood between the societies. There prevailed he said, so much union and harmony, which should characterize an intercourse between those of various denominations, that his mind became pleasantly affected by this interesting feature, and he was led to offer the following sentiment.

The union meeting of the Bridgewater children. It is the happy omen of a more perfect *union* of feeling and affection among the several societies to which they respectively belong.

After the addresses, Mr. Wild of Braintree sung the Pilgrim Fathers, and one other song. And to these, the time and place gave an effect truly grand. The towering trees seemed to echo, in their very branches, his bold and lofty tones. And this grove will be treasured in the memories of many who were present, and be the resort of those in whose minds will linger the interesting associations connected with it. Could such celebrations become more frequent, it would give a new spring to the efforts which are being made for early improvement, and the office of a teacher would be one in which discouragement would give place to the hope that future benefit would arise. All must have felt that it was indeed good for them to be there, and that the impressions they carried with them from the spot, would lead them to regard the cultivation of piety in the youthful mind, as a subject of paramount importance. B. C.

REV. JOSEPH ECKLEY, D. D.

Rev. Joseph Eckley, D. D., received his education in the College at Princeton, New Jersey, and was ordained over the Old South church in Boston, in 1779. When he was first settled he had apprehensions as to the entire orthodoxy of the clergy in Boston; but his acquaintance with them led him to a more cordial intercourse. His theological views differed somewhat from theirs; but they met and acted together as brethren; and in the latter part of his life there was less difference between them. It is not uncommon that independent and well-informed men, become more catholic in their opinions as they advance in life; nor that those who opposed and censured each other, when strangers, have afterwards had more charity. Dr Eckley possessed a deep sense of religious obligations, and so far as his deportment was a just indication, his piety was at once habitual and elevated. He had great gravity of manners, and generally appeared less cheerful in society than some of his brethren; but he possessed kind feelings towards all men, and his serious deportment was evidently natural or constitutional, and not assumed. He was a faithful minister and a sympathising friend. Dr. Eckley was an original member of the society for propagating the gospel among the Indians and others in North America, founded in 1787. He delivered the second discourse before the Society. Dr. Lathrop delivered the first. Dr. Howard was first requested, but sickness prevented. The discourse of Dr. Eckley was published—and in it, he says, 'it is a pleasing observation, that the most important truths in religion are the plainest.—The great work in the moral or spiritual system of God, is the redemption of man through the Mediator, who stands in a joint relation to him who sent him, and to those to whom he was sent.' He was many years one of the Boston Association of ministers of Congregational Churches; and then they *all* formed only one association. Dr. Eckley died in 1811. A few years before his death, Dr. Worcester published, 'Bible News,' which was anti-Trinitarian. In a letter to his brother, from Dr. Eckley, referring to the volume, the latter say,—'the common plan of three self-existent persons forming one essence or infinite Being, and one of these persons being united to a man, leads to, and ends in Socinianism. The orthodoxy, so called, of Waterland is as repugnant to my reason and views of religion, as the heterodoxy of Lardner. And I am at a loss to see that any solid satisfaction for a person who wishes to find salvation through the death of the Son of God, can be found in either.' It appears by this extract, that Dr. Eckley was neither a Socinian, nor a Trinitarian. He was an Arian, or Semi-arian; like Dr. S. Clarke, and others, who do not profess the Socinian creed. The subject is difficult to explain; and the intelligent and unprejudiced will not *quarrel* about it. Dr. Eckley preached at the ordination of Rev. Dr. Gray, Roxbury, and at the installation of Rev. H. Holley, Boston. And he delivered the Dudleian lecture in 1806, which was published.

SOME ERRORS RESPECTING THE METHOD OF PARDON.

The foundation of all the errors on this subject, which are most serious, lies in the neglect of a proper distinction between *sinners*, as such, and *penitent, reformed* sinners. The case to be provided for was *not* the rescue of guilty beings, remaining in their sins, from punishment. For God will not and cannot clear the guilty. But it was the restoration of those who having offended, had yet *returned* to their duty, with sincere and efficient repentance. No doubt, our holy Creator must, from his very nature, regard sin with abhorrence, and punish it accordingly. He has so assured us. But shall we say that he regards in the same way a penitent offender, reclaimed from his sins with full purpose to do so no more, and one incorrigible, hardened in guilt, and loving his vices with all his heart? Would it be *right* to treat these two characters precisely alike? Is it consistent with any proper conceptions of the divine character, to suppose that God could not make a distinction between them in his retributions? We are led to distinguish them by our own treatment. Our nature hinders us from feeling and acting toward a humble, contrite, *reformed* offender, just as we feel and act toward obstinate and abandoned criminals. We could not persuade ourselves that it was *right* for us, to show no difference between characters so unlike, in our manner of conducting towards them.

We learn moreover from experience, that God does in fact thus distinguish between penitents and impenitents; so that it is ordered by our very constitution, and by the divine providence, that contrition itself should become the source of comfort; and when he begins to reform, the vicious man begins to be happy. There is a species of delight mingled with remorseful tears. The mind awakens to hope in resolving to be vicious no more. Therefore Jesus has pronounced, 'happy are they that mourn.' They are happy even while they mourn. Penitence restores to peace. And is this not a favorable indicaton of divine lenity? Does not this fact teach us that a difference *is* made in the government of Heaven, between such as forsake and such as cleave to their iniquities? And if God *does* make this difference, it is right and just that he should make it. The fact that repentance is a source of comfort and peace itself, and apart from all its effects upon the outward condition, proves that God is placable, and if so, that he can *justly* forgive.

The doctrine which finds an obstacle to pardon in the divine justice, supposes God to depart somewhat from his determination to make the virtuous only happy, by admitting such as have once been vicious to their happiness. But in truth God does no such thing. No man is happy but *so far* as he is virtuous. The penitent is no further a sharer in the retribution of the good, than he has become good himself. God is merciful in saving him from perishing *after* his character has changed, in consequence of what he had done *before* that change. He is too just to cut off the connexion between virtue and happiness in *any* case. That connexion is the eternal decree from which there is no departure in a moral government. The distinction beween virtue and vice is not at all destroyed by the compassion manifested towards the penitent. For that compassion in its fullest exercise, only provides, that so far as one who was vicious becomes again virtuous, he shall be happy. His virtue shall have its reward. Is this unjust? Does God become mutable, unfaithful to himself, or to his promise to mankind, by forgiveness on such terms? Does he not thereby establish his word, and more clearly manifest his holiness? None but the good shall be happy. Thus does God declare. Thus his character must lead him to decree. Nor has he departed from that declaration, or broken this decree. None but the good *are* ever happy. Permanent, real happiness, is now, ever has been, and ever will be the gift of God to good men, to them alone. —*Unitarian Advocate.*

EPISCOPAL ORDINATION.

The fathers of the English reformation denied the divine right of Episcopacy. They held that there were in Scripture only two orders of ministers, priests and deacons; and that bishops and presbyters were but different ranks of the same order. They gave the right hand of fellowship to the foreign churches, and to ministers, that had not been ordained by bishops, there being no dispute about re-ordination, in order to Church preferment. In 1637, 'The Institution of a Christian Man,' was composed by archbishop Cranmer, nine bishops and some other divines. It was recommended and subscribed by the two archbishops, nineteen bishops, and the lower house of convocation. This book maintains the same two orders of clergy, and avers, that no one bishop has authority over another, according to the word of God.

The Declaration of the Functions, &c. of bishops and priests, was made in 1538. It was signed by Cromwell, the two archbishops, and eleven bishops, and twenty divines and casuists. It says, 'There is no mention made of any degrees or distinctions in orders, but only of deacons or ministers. and of priests or bishops.'

A few years after, there came out a treatise, entitled, 'A Necessary Erudition for a Christian Man.' It was drawn up by a committee of bishops and divines; and was afterwards read and approved by the lords spiritual and temporal, and the lower house of Parliament. It was published by order of the king, and designed for a standard of Christian belief. It maintains no real distinction between bishops and priests; and asserts, that the sacraments do not receive efficacy from the ministration of the priest or bishop, but from God. In 1550, an act was passed for ordaining ministers, in which, no express mention is made in the words of ordination, whether it be for a priest or a bishop.

By the 13. Eliz. c. 12. Ordination by presbyters without a bishop, was admitted; and ministers who received their orders in foreign churches, were recognized. In 1578, dean Wittingham, was excommunicated by the Archbishop of York, for want of Episcopal orders. But upon appeal, his ordination was pronounced to be of a better sort than that of the archbishop himself.

Robert Wright, who had been ordained by a Presbytery at Antwerp, preached seven years in the University of Cambridge, with approbation. This was about the year 1582, when there were great numbers in the Church, who had been ordained according to the manner of the Scotch and other foreign churches. In the same year, the archbishop of Canterbury licensed John Morrison, a Scotch divine, to preach over his whole province, in these words—'Since you were admitted and ordained to sacred orders, and the holy ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland; and since the congregation of the county of Lothian, is conformable to the orthodox faith and sincere religion, now received in this realm of England, and established by public authority: we therefore, approving and ratifying the form of your ordination and preferment, done in such manner aforesaid, grant you a license and faculty to celebrate divine offices, to minister the sacraments,' &c.

In 1586, in consequence of 13 Eliz. there were many Scotch divines in possession of benefices; and Mr. Travers, who had been ordained abroad, was lecturer at the Temple, afterwards Provost of Trinity College, Dublin, and tutor to Archbishop Usher. His adversary, Hooker, does not complain of his ordination but only of his doctrine.

In 1588, Dr. Bancroft, chaplain to the archbishop of Canterbury, maintained the superiority of bishops, jure divino; but this was new and strange doctrine to the Church-men of those times; and he was accordingly opposed by Dr. Raynolds, of Oxford, who quoted bishop Jewel, and a variety of ancient authorities; the Waldenses, Wickliffites, and all the Reformers; and in England, professors of divinity, bishops and other learned men; with the reformed churches of Helvetia, Savoy, France, Scotland, Germany, Hungary, Poland. and the low countries. 'I hope, says Dr. Raynolds, that Dr. Bancroft will not say, that these approved of what was condemned as heresy by the general consent of the Church. I hope he will acknowledge, that he was overseen, when he avouched the superiority, which bishops have among us over the clergy, to be God's own ordinance.' Archbishop Whitgift, said 'the Doctor's sermon had done much good; though he himself rather wished than believed it true.'

Whatever reasons Bancroft had for broaching this new doctrine, while he was only a chaplain, he seems to have altered his mind, when he became a bishop, for in his answer to the foreign churches, settled in London, he says—'I am sensible of the merits of Edmond Grindal, bishop of London, and my predecessors in this bishoprick, who had reason to take your churches, which are of the same faith with our own, under their patronage.' In 1610, when he was archbishop of Canterbury, he agreed, that where bishops could not be had, ordination by Presbyters must be valid, otherwise the character of the foreign churches might be questioned. This was on the consecration of Scotch bishops, who scrupled receiving priest's orders.

The churches of the low countries were fully acknowledged by the Church of England, when a bishop and four other divines were sent to represent them at the Synod of Dort, in 1618, in which the Swiss and German churches were also represented.

Presbyterian ministers possessed the livings in the north of Ireland, from the time of their settlement, in 1611, and some of them sat in the convocation, (1634,) in which the 39 articles were adopted.

Primate Usher says—'I have ever declared my opinion to be, that bishop and presbyter differ only in degree, not in order, and consequently, that in places where bishops cannot be had, the ordination by presbyters stands valid.' 'I do profess, that if I was in Holland, I should receive the blessed sacrament at the hands of the Dutch ministers, with the like affection as I should from the hands of the French ministers, was I at Charenton. The king having asked him, (Usher,) at the Isle of Wight, whether he found in antiquity, that presbyters alone ordained any. He replied, yes, and that he could show his Majesty more, even where presbyters alone successively ordained bishops; and instanced the presbyters of Alexandria, choosing and making their own bishops from the days of Mark till Heraclas and Dionysus.

When bishop Moreton was requested to reordain a person ordained beyond sea, he replied, that it could not be done but to the scandal of the reformed church, wherein he would have no hand. The same prelate adds, that to ordain was the ancient right of presbyters.

Bishop Burnet says, 'as for the notion of distinct offices of bishop and presbyter, I confess, 'tis not so clear to me; and therefore, since I look on the sacramental actions, as the highest of sacred performances, I cannot but acknowledge those who are empowered for them, must be of the highest office in the Church.'

Lord Clarendon says of the long Parliament, they were all members of the established Church, and almost to a man for Episcopal government. Dr. Lewis du Moulin asserts, that both lords and Commons were most, if not all, peaceable, orthodox Church of England men, all conforming to the rules and ceremonies of episcopacy. November 20, 1640, they made an order, that none should sit in their house, but such as would receive the communion according to the usage of the Church of England.

The divines of the Westminster Assembly, were, except the Scotch and French, in episcopal orders, educated in our own universities, and most of them graduates. Yet, neither of these assemblies deemed episcopal ordination essential.

Laud, on his trial, said 'I deny that I have endeavored to sow discord between the foreign churches, nor have I absolutely unchurched them. I say, indeed, that none but a bishop can ordain, except in cases of inevitable necessity.'

King Charles I did not undertake to censure foreign churches, but supposed that necessity might excuse many things, that would otherwise be unlawful.

In Ireland, 1661, Dr. Bramhall, archbishop of Armagh, and Taylor, bishop of Down and Connor, consecrated two archbishops, and ten bishops, insisting on re-ordaining those who had Presbyterian orders, with this clause:—Non annihilantes priores ordines, (si quos habuit,) nec validitatem aut invaliditatem eorundem determinantes, multo minus omnes ordines sacros ecclesiarum forensicarum condemnantes, quos proprio judicio relinquimus: sed solummodo supplentes quicquid prius defuit, per canones ecclesiæ Anglicanæ requisitum.

1668, Ld. Keeper Bridgman, L. C. J. Hales, bishop Wilkins, and Reynolds, Drs. Burton, Tillotson and Stillingfleet, proposed, that such ministers as, in the late times, had been ordained only by presbyters, should have the imposition of the hands of a bishop, with this form of words:—'Take thou authority to preach the word of God, and administer the sacraments in any congregation of the Church of England, when thou shalt be lawfully appointed thereunto.'

These two forms only communicated a legal authority, without questioning their former orders.

1689.—A commission of the same great men, with bishop Burnet, Doctor Tennison, and others, proposed, among other alterations, that re-ordination of those who had been ordained by Presbyters, should be only conditional.

The bishops of Scotland, when Episcopacy was settled there, never required the Presbyterian ministers to take Episcopal ordination.—Burnet's Vindication, p. 84, 85.

In 1683, Emlyn, the celebrated Arian, was chaplain to the countess of Donegall, and frequently officiated for the parish minister in Belfast, without subscription. He had a license from the bishop to preach, facultatis exercendæ gratia. In his journey from Ireland to London, he preached frequently in the parish churches on the road; and particularly in Liverpool, at two different periods.

Archbishop Secker, arguing with the Romanists on the authority of St. Peter, says, 'why indeed must it be inherited at all? It was given personally to St. Peter, as an apostle: what had others to do with it, who were no apostles, though they did succeed him as bishops? All pre-eminence, of one church above another was nothing originally, but an institution of men for convenience and order.'—Sermon 9'3.

The 55th canon, expressly recognizes the Church of Scotland, and ordains, that it should be remembered in the bidding of prayers. The people are exhorted to pray for the whole company of Christian people throughout the world, including the foreign Protestants; but especially for the churches of England, Scotland, and Ireland.'

Lastly, the form of ordination and consecration in use at this day, says nothing of an apostolical succession; nor does it specify any peculiar powers belonging to bishops: and the 23d article vests the appointment of ministers solely in the magistrate; and forbids any others to preach, by whomsoever they may have been ordained. None of the 39 articles require assent to the distinction of orders, nor the exclusive powers of bishops.

BISHOPS.

At the late Ev. Lutheran Alleghany synod, held in Hollydaysburg, Pa., it was resolved that, in addressing ministers of the Gospel, it is right and proper to substitute the word *Bishop* for *reverend*. As that resolution together with the accompanying preamble, though offered by another individual, was nevertheless penned by us, we deem it necessary to make a few remarks in its vendication.

1. The resolution is not a novel one in the Lutheran community. A similar one was offered by us a number of years ago in the Md. synod, and carried by a very large majority if not by a unanimous vote.

2. The resolution contemplates no elevation of official dignity or additional authority to our ministry. On the contrary, the term *reverend*, as applied to christian ministers, is purely *a title*, derived from the popish church, without any direct scriptural authority to sustain it. So that in substituting bishop for reverend, we set aside a mere title, which is no where given to ministers in God's word, and adopt a name characteristic of our office, and used in the New Testament to designate our vocation.

3. The word 'bishop,' in its primative scriptural sense, does not signify a prelate, consecrated for the spiritual government and directions of a diocese; in other words, it does nor mean a distinguished dignitary of the church, set apart to preside over and control other ministers and their churches, and vested with superior and peculiar power not belonging to brother ministers. This may indeed be the more common idea attached to the term in the present day, and in this sense it may be regarded as a title of dignity, or as the appelation of a person who holds an office of superior power and exclusive privileges. But the true scriptural import or the word, is *a spititual overseer*, an elder or presbyter, one who has the pastoral care of a church, or single ministerial district, embracing as many churches as he himself has exclusive charge of, or is appointed to *oversee*. In this sense, *bishop* is not a title, but merely a name; a name too borrowed not from the Romanists, but derived from God's holy Word, and simply indicative of the nature of the office to which it is applied. Accordingly, affirming it to be right and proper to substitute bishop for reverend, the Alleghany synod has not arrogated any authority, or laid claim to any additional privileges, or to a new title, much less a title not belonging to ministers of the gospel. So far from it, it has declared its indifference to all appellations of distinction or pre-eminence, and is content to have its ministers designated by the humble unpretending name given them, by the Holy Spirit in the sacred scriptures, and which clearly and emphatically marks their office as one appointed for the spiritual oversight of the church or churches commited to their own exclusive pastoral charge.

The advantages gained by this authorized change, are in part as follows: *First;* a title applied to ministers not found in the Bible nor ever used by the Spirit of God in reference to Christ's ministers, is likely to be abolished from among the ministers and people of that synod, and this is in accordance with the genius of our republican institutions, and the free and equal rights or the parity of the ministry in the Lutheran church. *Secondly;* the people will be led to examine the Bible on this subject, and to their great astonishment many of them will discover most conclusively, that there is no authority in God's Word for diocesan episcopacy; that the word bishop as used in the Bible, means no more than an elder or presbyter, in other words, a plain preacher of the gospel, who has no authority whatever over his brother preachers, and whose duty it is simply to have the oversight or act as spiritual overseer over his own pastoral charge. They will learn to their great surprise that the meaning attached to the word in question in the Greek and Latin and at least one protestant church is an invention of human origin; that the idea of a bishop's being an ecclesiastic of superior or exclusive power, is, so far as God's word is concerned, purely and wholly an error; and that it was mere men who were aiming at an increase of ecclesiastic authority and self-aggrandizement who first introduced this heresy into the church of God.

Other benefits might be referred to, but we lack time at present; perhaps we may resume the subject on a future occasion.—To guard against mistake we must remark, that we do not seriously object to the term bishop as used in the Methodist Episcopal and in some other churches, in which episcopacy in a limited sense has been adopted *on grounds of expediency*, and not as the only authorized and scriptural form of church government. In the Methodist E. church, the word bishop is only another name for *superintendant*, which is in fact the word originally used by Wesley and has since been changed to bishop, which we cannot but regard as an unfortunate occurrence. But in the Protestant Episcopal as well as in the Romish and Greek churches, a bishop is something very different; he is a high dignitary, possessing exclusive powers, ruling over his brother ministers and their charges, enjoying a superior title and receiving superior reverence and peculiar emoluments. And all this is affected to be based on scriptural authority; and because ministers of other churches do not yield to this assumption and consent to receive their ordination from these dignitaries they are unchurched, declared to be no genuine gospel ministers and have no right to preach the gospel and administer the sacraments. It is against his arrogance that we seriously and decidedly and solemnly protest, and to which we hope the attention of our people will be directed by the change which we have been vindicating, and the baseless pretentions of which they will learn properly to understand.—We intended to extend this article somewhat more, but the printer is waiting for copy, and we must hand it over as it is, More perhaps anon.

[From the Lutheran Observer.]

PAUL'S EPISTLES.

As a historical fact, it is undeniable that the Epistles of Paul have had more influence upon controversial theology than any other parts of Scripture. Three considerations will account for this. In the first place, Paul alone of the sacred writers attempts to give us a system of theological doctrine, and to state the facts and principles of the gospel in their logical connexions. In the second place, he treats the whole subject of religion in a way especially adapted to meet the wants of those who are beginning, and leading others to begin a religious life, herein offering from the other Epistles, whose aim is not so much conversion as sanctification. In the third place, Paul's labors, as well as his turn of mind, have made him eminently the Apostle and theologian of the whole western world.

He has been the guiding spirit of western, as John has been of oriental theology. Menzel says beautifully, that 'the soul is the inward paradise out of which the four sacred streams flow into the world. The first fountain is opened in the senses, the second in the will, the third in the feeling, and the fourth in thought.' He maintains that in the development of our race each of these streams flows to a peculiar geographical region. The senses to the south, feeling to the east, will to the north, and thought to the west. If such be the case, then, European civilization, so blended of western and northern influences, must be strongly characterized by the predominance of thought and will. Certainly we and our European kinsmen do abound in thought and will, and so far are ready to sympathize more heartily with the Apostle, who unites such strength of will with acuteness of thought, than with the more mystical and contemplative character of a spirit like John. But apart from such considerations, Paul has a right from historical fact to be called the great theologian of the western world. He gave Christianity to Europe in his missionary journeys. Revived in Augustine, the forms of his theology lorded it over the church of the West for a thousand years. And when in the Roman Church a new and corrupt Pharisaism sprung up, which transformed Christianity into Judaism, and united the abominations of priestcraft with the nominal faith of Christ, the spirit of Paul revived in Luther; the Epistle to the Galatians, the sturdy old reformer's darling book, brought to light with new force the neglected doctrine of justification by a living faith, rather than by rites and penances; and once more the spirit of the Apostle of the Gentiles broke the might of Jewish exclusiveness, and the Church built upon the Jewish prejudices of Peter was shaken to its centre by the free Gospel of Paul. Again in the midst of New England, ages after his westward voyage,—in New England, the nursery of our western theology, the system of Paul certainly in its form, phraseology, and much of its spirit, if not in its full freedom, was revived in the mighty Edwards; and the great religious convulsion, that formed the chief event in the American Church during the last century, was prompted by the earnest preaching of that doctrine of divine sovereignty which we ostensibly borrowed from Paul. And probably more sermons are preached at this day in New England from texts taken from Paul than from all the New Testament beside.

But, without dwelling further upon the historical influences of Paul's Epistles, let us consider what importance we should attach to them as bearing upon the essential truths of Christianity.

As acquainting us with the mental experiences of the most illustrious convert of the apostolic church, the Epistles have a lasting value that must make them indispensable guides to all persons, who are passing through the conflicts that generally attend the entrance upon a Christian life. As helps to experimental religion, they have exerted a power over the Church in all ages, and Christians of all communions have been able by their own experiences to bear witness to the truth, and bless the comforting influence of Paul's exhibition of the soul turning from sin and finding peace in Jesus. Although the logical faculty is Paul's marked intellectual trait, and practical will his great moral trait, we must by no means undervalue him as a man of deep feeling. His love for Christ was almost a passion of his soul, and the fervor, with which he gives utterance to this feeling, appears all the more touching and beautiful, from its union with a will so strong and an intellect so keen. His contemplations of the glorified Savior, of the grace of charity, of the immortal life, move him to a lyric burst of feeling, that blends the deep sentiment and mystic beauty of John with his own earnest eloquence, and we forget the acute logician in the inspired prophet. It would be well if more regard were paid to the form in which the religious sentiment manifests itself in Paul, and if, without neglecting his doctrinal views, we contemplated them less as logical forms, and more in connexion with the Apostle's own glowing soul. The metaphysical character of New England theology would lose none of its depth, and gain much in power and interest, had it thus regarded the whole compass of the Apostle's mind.

As containing a system of Christian doctrine, the Epistles must have importance in all ages of the Church. Even those disposed to deny his authority in matters of faith, and to assert a right equal to his in judging of the facts and principles of the gospel, must allow that the mere opinions of a man, circumstanced and gifted as he was, must be entitled to great respect. While those of us who believe in the Apostle's peculiar communion with Christ, and special illumination upon sacred things, must look to his words with reverence high as is accorded to any of the sacred writers.

A remark of Neander may here be aptly adduced, as showing the permanent worth of Paul's views. He says that Paul was 'a man distinguished, not only for the wide extent of his apostolic labors, but for his development of the fundamental truths of the gospel in their living organic connexion, and their formation into a compact system. The essence of the gospel in relation to human nature, on one side especially, the relation namely to its need of redemption, was sent by him in the clearest light; so that when the sense of that

need has been long repressed or perverted, and a revival of Christian consciousness has followed a state of spiritual death, the newly awakened Christian life, whether in the Church at large or in individuals, has always drawn its nourishment from *his* writings. As he has presented Christianity under this aspect especially, and has so impressively shown the immediate relation of religious knowledge and experience to the Lord Jesus, in opposition to all dependence on any human mediation whatever, thus drawing the line of demarcation most clearly between the Christian and Jewish standing point;—he may be considered the representative among the Apostles of the Protestant principle.'—*S. Osgood.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 22, 1842.

THE IMPORTANCE OF AN INSTANT OBEDIENCE TO THE DICTATES OF CONSCIENCE.

Of all goodness and virtue, of all moral and spiritual developement, of all progress in that higher and better life, to which Christianity introduces us, one great element is undoubtedly to be found in an instant and ready obedience to the dictates of conscience. Without this no other influences or efforts can avail to secure the soul's happiness and salvation. With this nothing, no temptation or passion can triumph against it. He, who faithfully, and without reserve or delay, obeys the dictates of conscience, he will be made strong and kept pure, and grow more holy and heavenly in his affections and purposes. He will pass unharmed through all moral danger and trial, will daily advance in moral strength and power, have firmer principles, purer and nobler aspirations.

What the great delineator of human passion and character has said about 'a tide in the affairs of men, which taken at the flood leads on to fortune, but omitted all the voyage of life is bound in shallows, and in quicksands,' is true of the inner life of the soul, as well as of those outward successes or failures to which men apply it. There are moments upon which hangs as it were the destiny of the soul, and when obedience to or disregard of the dictates of conscience, the convictions of duty, has determined the whole future course and character of the individual. The following striking illustration of this we commend to the prayerful consideration of every young man who reads it.

Some thirty-five, or forty years ago, two young men from a distant county of the Commonwealth came to this city to seek and make their fortunes. They were intimate acquaintances, were born in the same town, had been educated under similar influences, and came to the city with those pure and simple habits, those healthy moral sentiments and notions, which distinguish the young yeomanry of our State. They both obtained advantageous situations in stores, and had fair prospects of honorable success. The force of evil example gradually threw a shadow over their purity, and after they had been in the city several months, they both visited for the first time, in company with some of their associates, a house of ill-fame, of dissipation and gross licentiousness, determined to drink of the cup of criminal and unhallowed pleasure.

But one of these young men drank not: one of them remained not long in that house. The scene by contrast called up the associations of his childhood, thoughts of home, of the innocence and purity beneath his father's roof rushed in upon his mind. He felt that it was not the place for his mother's son, and *conscience*, armed with the memory of that mother's love and the power of that father's example and instructions, said to him in tones distinct and clear, 'Go, depart hence,' and he obeyed. The cup of pleasure was at his very lips, he dashed it to the ground. The Syren's voice was at his ear, striving to beguile his heart, he heard it not; he heard his conscience and obeyed. He rushed from the house, he gained the street, he sought his room; he sought his Bible and his God. The tears of shame and penitence flowed fast, the prayer for pardon, strength and guidance went up from his young heart, the joy of a holy resolution took possession of his soul, he laid himself down, and slept the sweet sleep of the pure and the unstained. Before leaving the house, he had endeavored to make his companion and friend leave with him. But he would not be persuaded. He remained. What was the result of this difference in their decisions, this obedience and disobedience to *conscience?* The next morning, perhaps, you would have said, 'nothing.' They both went to their stores as usual, and both seemed destined to pursue the same bright and honorable career. Yet, from that hour their paths diverged never to meet. The decisions of that night determined the course and character and destiny of these two young men. Fifteen years afterward the one, who remained, died a drunkard, a pauper, a vagabond, the shame of his friends, the disgrace of humanity, a burden and a curse to himself. The other yet lives. Age has set its mark upon his person, but his heart is as young and fresh and buoyant and pure as a child's. His joy is the testimony of his conscience that in simplicity and godly sincerity, he has had his conversation in the world. Wealth in abundance has rewarded his enterprise; honor, respect, confidence, attachment rest upon him. At this moment he holds no mean place among the merchants of this city, 'whose merchants are princes.'

This is no fancy sketch. The essential incidents are true. They are a chapter from real life. We have seen the grave of one of these men; we count it among our privileges to know and esteem the other. What a comment is here upon the importance of an instant obedience to conscience. Let every young man be instructed by it, and realize that when this monitor speaks, the Lord is knocking at the door of his heart.

THE TITLES OF BISHOPS.

We have seldom read even in the controversial columns of religious papers a more uncandid statement than that by which 'the Christian Witness and Church (Episcopal) Advocate,' of last week, pretends to answer our question, by what right American Bishops took their titles from our civil commonwealths? In our remarks we stated that by New Testament usage the title of Bishop belonged to the pastor, elder or overseer of a single company of Christian believers, and that it was not till the last of the apostles had been more than two centuries in his grave, that the assumption of control by one minister over other ministers and over several parishes laid the foundation for Episcopacy as it now exists. The 'Witness' quotes our remarks as follows:

> The smallest number of Episcopal ministers in any one of our States is seven, and the largest, that is, in New York, is two hundred and ninety-seven. *We concede the right of these ministers, with their flocks, to put one minister over them all,* and to call him their bishop, but how the individual thus appointed becomes bishop of one of our States, *we* cannot conceive.'

It would seem as if this language was plain enough to admit of a reply without equivocation. We concede the right of these, i. e. of *Episcopal* ministers in any State, with their *Episcopal* flocks, to put one minister over *them* all, and call him *their* Bishop. But we deny the right of such an individual to assume the title of one of our Commonwealths, where his sect may embrace only a few hundreds of the population. We believe such an assumption to be arrogant, uncourteous to other Christians who know the idle pretensions of Episcopacy to be all moonshine, and who, while such a title is allowed may soon come to be regarded abroad as dissenters.

Now let our readers mark the most uncandid reply which the 'Witness' makes to our question.

> 'It is not our design to go into a labored explanation of this matter, because it is unnecessary, and because the writer himself has furnished us with an answer in the words above italicised. If the "ministers and flocks" of the State of Massachusetts, embracing all the parishes within the limits of the State, have a right to place a bishop over them, is he not *bishop of Massachusetts?* by what other title can he be called, to give a correct idea of his office? If there were a sufficient number of presbyters in Boston to form a diocese, and a bishop should be consecrated, whose oversight extended only over its territorial limits, he would be styled *bishop of Boston,* and correctly so; for thereby his title would designate his jurisdiction.'

> '*If* the ministers and flocks of the State of Massachusetts, embracing *all the parishes within the limits* of the State, &c.' To this question, even in this deceptive form, we reply decidedly, No! For our State, as a civil commonwealth, has nothing to do with religion or with Bishops, and if all the Christians in the State elect a man to any office over them, he has no right to take a title from the State, unless the State as a State gives him authority so to do. But that little word *If* supposes a case which has not yet occurred, and which we believe the common sense and the Christian attainments and wisdom of the people of Massachusetts will never allow to occur. *The ministers and flocks of the State embracing all the parishes within its limits,* have never yet set a Bishop over them, and they never will, and if they should do so, he never could be styled justly, Bishop of Massachusetts, until our constitution is changed. Suppose the President of the General Assembly of the Presbyterian Church should style himself the Presiding Elder of the United States, should we allow the claim? Suppose that the General Secretary of the American Unitarian Association, who really does more for the general oversight of a large number of parishes, than any half dozen ordinary Bishops, should style himself the General Bishop of the United States! We think the assumption of such a high sounding title by such a monster as an Unitarian, would lead the writer in the 'Witness' to improve his logic. Bye the bye, speaking of Logic, reminds us of Archbishop Whately, and of his most remarkable work on Church Government. Will the Editor of the Witness inform us how he can expect to make converts of *Dissenters,* when this high dignitary of *the* Church has thrown his own camp into such terrible confusion, by proving that, Christian churches were voluntary associations formed out of Jewish Synagogues, with the power of choosing their own officers, and the right of self-government,—that a universal church, possessing authority over all the parts, is an unscriptural figment; that the claims of Bishops to an apostolical succession, are false, unless they can be substantiated by the possession of miraculous gifts, 'the signs of an apostle;' that in all Christendom, there is not a minister who is able with any approach to certainty to trace up his own spiritual pedigree; and finally that under the same circumstances which would justify a change in civil government, or the formation of a new State, men have a right to organize a Christian Church anew? Marvellous concessions these for an Archbishop, whose church calls itself *the Church,* and boasts of its *unity.*

Well may Mr. Newman, the co-leader of the Oxford Tract-party say, 'In the English Church, we shall hardly find ten or twenty neighboring clergymen who agree together; and that, not in non-essentials of religion, but as to what are its elementary and necessary doctrines; or as to the fact, whether there are any necessary doctrines at all, any distinct and definite faith required for salvation. If the laity go to one Church, they hear one doctrine, in the next that comes, they hear another, [meaning in both cases, Episcopal churches] if they try to unite the two, they are obliged to drop important elements in each, and waste down and attenuate the faith to a mere shadow.' (Newman's Lectures, p. 395.)

We pity and grieve for our Episcopal brethren that their great idol of *Unity* which they worship so devotedly, should have met with the calamity which the Prophet Samuel thus describes as having befallen the great idol Dagon, 'And when they of Ashdod arose early on the morrow morning, behold Dagon was fallen upon his face to the ground, before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshhold; only the stump of Dagon was left to him.'

But we have digressed to a great distance, and have still a word to say in reply to the concluding remarks of the 'Witness.' Touching our fair question respecting the arrogant assumptions of American Bishops to which any other answer than the one given, is with great dignity pronounced *unnecessary,* the 'Witness' proceeds to say:

> 'Do the opponents of the church suppose that by such *trifling,* as is evinced by the above extracts from the 'Register,' they are to put out of sight the claims of the church of God? that by such erroneous statements and by-play, they can mystify their readers, so that they will not look into these things? The truth is, the great body of the laity of the dissenting world are beginning to look into the authority and credentials of their teachers, and their eyes are turning towards the Episcopal Church, to find an 'ark of safety' from the distractions which are hovering over, and which, even now, are rending them in sunder; and it is not matter of surprise that their ministers feel that they stand on slippery places.'

Here is a true specimen of the special pleading of Prelacy, by which the claims of 'the church of God,' are identified with the trumpery of Episcopacy. Most of the children in our Sunday Schools, have common sense and knowledge of the New Testament enough to see through such miserable sophistry. The claims of the Church of God stand high in our reverence, but they do not depend upon any sectarian arrogance. Suppose we question whether St. Paul when preaching on Mars Hill at Athens, paused midway in his services and went into some neighboring lobby to change a white gown for a black one; shall we therefore be accused of putting 'out of sight the claims of the Church of God?' We will tell the 'Witness' that we shall do as much as possible to open the eyes 'of the laity of the dissenting world,' and that when we can find 'an ark of safety,' we shall first look it thoroughly through to see if there be good order in it, if all its snarling and quarrelsome inmates, are kept out of sight of each other, if the big and little 'canons,' are alike muzzled, and even then we shall not enter it as long as the heavens smile without, and the good fresh free air sends a thrill of joy through our frames. Meanwhile if we are standing upon 'slippery places,' it is all the more necessary that we be cautious lest any unfriendly blow should prostrate us.

MORE REVIVALS.

Symptoms are beginning to appear over different parts of the country of a very general renewal of the efforts of last season to bring about religious excitements. We believe that experience teaches wisdom to those who engage in them with the most zeal and the least discretion. They cannot blind themselves to some of those evil influences on which we have insisted often. If they visit the same place in two successive seasons, it is not at all unlikely that some of their own former converts will have lapsed, and will have become sad reproaches upon the system of measures in support of which their names had once been quoted. Now we are far from alleging such a fact as this as sufficient to discredit revival measures. But we believe that an attention to this fact and an obedience of the wisdom which it teaches will do more than any thing else to change a spurious revival into a real revival. It is not to be concealed that the fruits of religious excitements have been more or less deplorable and disastrous every where, while individual conversions do result from them. The friend of the most exceptionable revival measures will say it is such a matter of joy if one sinner is awakened, that it is well worth running the risk of hardening the scoffer. Now we say that the same amount of effort which is exerted in a revival, if used in another way, would awaken that sinner without hardening the scoffer. We are abundantly satisfied with the progress of those views on this subject which have been advocated from year to year in this paper. We might quote from the highest orthodox authorities the free statement of the abuses of the revival system in language far more plain than we have ever used. Let any one of our readers peruse, for instance, the first article in the last number of the Princeton Review. We may therefore feel that all which we are concerned to question and disapprove in reference to revivals, is continually receiving rebuke from the friends of revivals, and is being left out of their measures. And now we are heartily glad to lend our aid to the revival in old places, and the preaching in new places of the true religion of the Gospel of Jesus Christ. The preaching of that religion, when addressed to the heathen never made any one of them crazy, and those whom it did not benefit, it did not injure. Least of all did it induce alienations between fellow believers. The increase and extension of the influence of true religion depends upon two principle conditions. first the multiplying of new converts, second, the improvement in heart and life of those who claim to be Christians. The same means will involve both these conditions, and whatever may be the excess of good or evil in unusual measures, it is the faithful use of simple means of Christian effort and discipline that must be our main dependence. True success is slow, and we are all tempted to have recourse to some more powerful means for effect than services on the Sabbath by day light. But if any one will calmly survey the ground over which a revival has passed, we think he will be led to form a higher estimate of the value of the simple and ordinary means for religious effort.

ORDINATION AT CABOTVILLE.

Order of exercises at the Ordination of Mr. John A. Buckingham, as Pastor of the Unitarian Church and Society, in Cabotville, October 12th, 1842.

Anthem. Introductory Prayer, by Rev. Mr. Coolidge, of Boston. Original Hymn.

While here before thy throne we bow,
Our Father and our Friend,
Thy blessing on these rites bestow,
Thy peace upon us send.

Father in Filial trust we bring
A sower for thy field,
Be with him in his early spring,
And bless the future yield.

Grant that the seed he sows may rest
Upon a fertile soil;
The labors of his youth be blest,
And age repay his toil.

And when at last by thy command
The angel-reapers come,
May we enjoy with that blest band
A happy harvest home.

Sermon, by Rev. John H. Merrison, of New Bedford. Ordaining Prayer, by Rev. Dr. Peabody, of Springfield. Charge, by Rev. Dr. Parkman, of Boston. Right Hand of Fellowship, by Rev. Edgar Buckingham, of Trenton, N. Y. Original Hymn.

Oh thou, whose mighty arm controls
Unnumbered worlds that throng the sky,
Shed down thy influence on our souls,
And lift them to thy throne on high.

We come with trusting hearts to thee,—
In love our songs of praise ascend,—
In faith we bend the willing knee,—
Be thou, oh God! our guardian friend.

On him who waits before thee now,
Thy own celestial armor gird;—
Here, Lord, may thousands meekly bow,
When from his lips thy truth is heard.

Around this temple let thy light
Arise and shine, till perfect day
Shall fill the place with splendor bright,
And chase earth's gloomy shades away.

Concluding Prayer, by Rev. William Newell, of Cambridge. Doxology. Benediction, by the Pastor.

DEDICATION AT CABOTVILLE.

Order of exercises at the Dedication of the Unitarian Meeting-house, in Cabotville, October 12th, 1842.

Anthem. Introductory Prayer, and Reading of Scriptures, by Rev. Chandler Robbins, of Boston.

The following original Hymn was sung.

To thee, O God, this house we raise,
A house of humble prayer and praise;
Thy holy spirit o'er it shed,
Thy love upon its altar spread.

Our Father, in its sacred walls,
Whene'er the weekly summons calls,
May Christian voices join to sing
The praises of our God, our King.

When fortune smiles, in sorrow's hour,
Thy aid to seek, to own thy power,
May gay and sad together come—
Thy will their choice—thy house their home.

May no misguided zealot's rage,
But gentle peace our thoughts engage;
Nor let us at the altar kneel
To speak the prayer, we do not feel.

Within these walls, let faith preside,
With Truth, her monitor and guide,
And Hope, our aid—and Christian love,
To lead us to a home, above.

Sermon, by Rev. Dr. Brazer, of Salem. Prayer of Dedication, by Rev. Dr. Parkman, of Boston. Benediction.

For the Register and Observer:

THIRTIETH ANNUAL REPORT OF THE FRAGMENT SOCIETY.

Guardians of the Poor,—We meet once more, to review the charitable exertions of a past year, which we find numbers the thirtieth, in our records of those that are gone. As an institution of charity, this may be called venerable: for it stands as the second only in formation among the benevolent associations of the present day.

Thanks to protecting Providence for its preservation, and for continuing the high privilege to its members of serving in such an agreeable and worthy cause. For what greater source of gratification and pleasure can be found, than in alleviating the wants of our fellow-beings. Ought it it not to be the object of devout acknowledgement to the Creator that we have been blessed with the means!

Some may perhaps be induced to believe, as there are now so many institutions, ready to listen to the calls of want and distress, that there is room for those who have been long in the field, to lessen their efforts. But let us not entertain this idea. The increase of suffering is greater by far, than the proportional increase in charities. Numerous as are the charitable societies of the day and comparatively free as is our favored city from pressing want, still there is poverty, that presents an urgent claim upon *our* beneficence and *our* assistance.

We are still therefore called upon for much personal sacrifice and energy, and to maintain, at least, our usefulness among the afflicted. Let us remember that Death is thinning our ranks. Every year some are taken from our numbers; some who have long been associated with us, and whose exertions have been ever valuablo and constant; 'They rest from their labors and their works do follow them.'—Who will fill these vacant places; and like those that are gone remain faithful to their duty, till called to reap the reward in another world?

It has been our privilege during the past year, to assist two hundred and eighty-five persons, by the distribution of eight hundred and eleven articles of clothing. And now will our friends listen while we tell a truth, which the existence of facts compels us to make public: and we are confident it needs only to be generally known to be speedily regarded. In consequence of the early establishment of this society, it is considered by many, who are not personally interested in it, as so well situated as not to require their annual support. So far is this from being the case, that our records show, for the past few years, a constant decrease in numbers. The frequent removal by death of our valued members is the principal cause. Since last we met four have gone to their long home. Mrs. Samuel Allyne Otis, Mrs. Benjamin Joy, Mrs. Benjamin Austin, and Miss Hannah Weld, no longer remain with us to encourage by their presence and liberality. Other causes might be named for this regretted diminution of numbers, and we ask it of those, who will not suffer this honored institution of benevolence to fail for want of resources, but who are ever ready to lend their aid to the destitute, to exert themselves in the removal of such an unpleasant reality. Permit us to propose a plan, by which this can be effectually remedied. It is, that *we* shall, *individually,* EACH add one to the list of subscribers. By so doing, we shall be able to continue our former efforts, continue to enjoy the consciousness of relieving misery, and receiving, from hearts pining under destitution, grateful acknowledgements of our benefactions.

Some, who have long been the recipients of your favors, no longer remain to ask them. They have been removed from this scene of suffering and distress to a better, even an heavenly home. For their uniform piety, while in this life, leaves not not a doubt of their present happiness, in freedom from all the troubles which accompanied them in their pilgrimage here. What a satisfaction, in knowing that our feeble exertions smoothed, in some measure, their passage to the grave!

We are happy to acknowledge a donation from Messrs. Howe, Mixter & Co. of three pieces of calico.

From a lady or ladies unknown thirty six ready made garments. Let others be incited to like benevolence, in remembrance of the suffering children of poverty.

Respectfully submitted in behalf of the directors. M. B. SMITH. *Sec.*

NEW YORK EDITION OF LIEBIG'S ANIMAL CHEMISTRY.

In a Notice of the Cambridge Edition of Liebig's recent work, in this paper, it was stated that the N. York Edition was printed from an imperfect London copy. This statement was not correct. The London Edition, though it contained many errors was used by both the American publishers, Messrs. Wiley and Putnam in their reprint, followed the London copy, thus giving their readers the same book as that perused by English readers, with the exception of typographical errors; Prof. Webster using a copy of the same edition, corrected its mistakes. On examining the controversy between these rival editions, we think that by the usages of the trade, Messrs. Wiley and Putnam who had what they supposed was the only copy of the London edition in this country, and had nearly completed a reprint from it before they knew that Prof. Webster had it in charge, have the right on their side, while Prof. Webster, furnished with authority from the author and the English Editor, and with new materials from the latter was justified in issuing another edition.

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Messrs. William Crosby & Co., 118 Washington street, have for sale the balance of the Edition of Dr. Channing's Address at Lenox..

For the Register and Observer.

MIDDLESEX SUNDAY SCHOOL SOCIETY.

The Ministerial Association of the County of Middlesex have recently formed a new Association for promoting the cause of early Christian instruction in the various Societies in their connexion. In its objects and character, it is similar to the Worcester Association which has been in such successful operation for a number of years. This new Association has taken the name of the *Middlesex Sunday School Society.* Its first semi-annual meeting was held at Waltham, on Tuesday, Oct. 11. They met in the Vestry of the Rev. Mr. Ripley's Church, at 10 o'clock, A. M. P. Macintosh Esq. of Cambridgeport presiding. All the Parishes, but two, were represented; and a large number of delegates were present from most of the Sunday Schools. The whole number of teachers present, male and female, with their Pastors, could not have been less, we think, than two hundred, coming five, ten and fifteen miles. This being their first meeting under the Constitution adopted at a preliminary meeting held previously at Concord, they proceeded to organise the Society. Hon. Samuel Hoar of Concord, was chosen President; Rev. Caleb Stetson of Medford, and P. W. Warren Esq. of Lowell, Vice Presidents; and for Secretary and Treasurer, Rev. Barzillai Frost, of Concord.

The President on taking the Chair, addressed the Society in some sound and excellent remarks, the purpose of which was to recommend to Sunday School Teachers, the character of Jesus as the great theme of all their teaching. This was urged by arguments that addressed themselves at once to the religious feelings, the practical common sense, and the highest hopes and aspirations of Christians.

The meeting was then addressed by various Clergymen and Teachers on the most approved modes of opening and conducting Sunday Schools, the best method of teaching, and other topics of a practical character; among others who spoke we remember Rev. Messrs. Stetson, Muzzey, Simmons, Austin and Jones, and of laymen, Messrs. Stearns, Livermore, Bowers, Macintosh and Hayward.

After a beautiful repast prepared and dispensed in the most hospitable manner by the Pastors and Teachers of the Church in Waltham, a public service was held in the Church, at 2 o'clock, P. M. The opening prayer was by the Rev. Mr. Muzzey, the Address by Rev. Mr. Simmons, Colleague Pastor of the Church in Waltham, and the other services by Rev. Mr. Ripley. The Address was short, comprehensive, eloquent and appropriate. Its object, after obviating some popular objections to Sunday Schools, was, to establish a single, great and fundamental principle, namely, that it was the duty of the Teacher, not to teach himself or his own imperfect, fallible thoughts and impulses, but the Truth—the Gospel Truth—which was the only means revealed or given to man—and that of itself sufficient, whereby to sanctify and save the world. This was illustrated and enforced with much beauty and power. The President having then taken the Chair, the meeting was addressed by Rev. Mr. Stetson whose remarks were to the Teachers, by Rev. Mr. Muzzey, and Rev. J. S. May to the Parents, and by Mr. Pray of Boston, to the Society and the children.

The doings and spirit of this meeting were such as to give an earnest of great usefulness to the Society in its future operations; and to encourage the establishment of similar Societies in all our Ministerial Associations. L.

ORDINATION AT PORTLAND.

On Tuesday evening, Oct. 11th, Mr. J. C. Smith, who is preaching for the year in Frankfort in this State, was ordained as an Evangelist at the Second Unitarian Church in this city. Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Cushing, of Saco. Sermon, by Rev. Mr. Hedge, of Bangor. Ordaining Prayer, by Rev. Dr. Nichols, of Portland. Charge, by Rev. Mr. Whitman, of Portland. Right Hand of Fellowship, by Rev. Mr. Edes, of Kennebunk. Concluding Prayer, by Rev. Mr. Wheeler, of Topsham. The services were appropriate and acceptable to the large assembly which the occasion had called out.

CORRESPONDENCE.

Stow, Oct. 17, 1842.

Dear Sir,—This village is a pleasent one, about 25 miles from your city, passing through Watertown, Waltham, Wayland and Sudbury. Its business is principally agricultural, although in the southern section of the town, on the Elizabeth River, there are two woollen Factories, the Rockbottom, of well established reputation. There are two Academies here, one for boys, a neat brick building with columns in front, situated on the public road, in a beautiful grove, near the centre of the village; and the other for girls, two or three miles south. This latter is rather a private school for a limited number of pupils, kept in the mansion house of Henry Brooks, Esq. where all its members can receive accommodations for board if required; and where their physical, moral and mental culture, is sedulously overlooked and ably provided for by its accomplished and experienced instructor, Miss H. B. Wood; her sister, Mrs. Brooks, providing for all their physical want with the utmost maternal anxiety and care.

There are two churches in the town, the one Orthodox, and the other Unitarian. The latter, though the Society is the oldest, is a modern building of good size, with a colerade in front; and were it not for the Cupola, which is too broad and not of sufficient height, would be in good taste. The Pastor of the Socieiy is the Rev. W. H. Kinsley, who has been settled here about two years. His ministry has been thus far truly successful and highly blest; having added to his church within that period as we were informed, forty or fifty members. I was present at the services yesterday, which were devoted by previous appointment, to the objects of the Sunday School, and the religious education of the young. In the morning, the services were concluded by the Pastor; and the address on religious education of parents by the agent of the Sunday School Society; and in the afternoon, the Sunday School, one hundred or more in number being assembled in the pews in front of the altar, and in the presence of a large congregation of attentive listeners were addressed, with simplicity and sweetness, on the true pathway to happiness and heaven, by the same gentleman. After which, the teachers and congregation were addressed at length by Isaiah Bangs, Esq. of Cambridgeport, on the influences and blessings of Sunday Schools to all who are connected with them; and illustrating and recommending from his own experience and observation the rewards of the faithful teacher; and the blessings of a christian life which were growth of character. peace of conscience, the favor of man, and the approbation of Heaven.

In the evening a meeting for social religious conversation was held at the house of the Pastor. Those present through all the services gave evidence that the words of soberness and truth which had been uttered would not be wholly in vain.

Yours truly, ——.

RECENT PUBLICATION.

Oration before the Phi Beta Kappa Society of Brown University, Prov. R. I., on Commencement Day, Sept. 7, 1842. By Francis C. Gray, Providence: N. B. Cranston & Co. 1842.

Mr. Gray's plan in this Address was 'to look round on our actual position and on the task before us, and to consider in what manner it may be best accomplished, what are the dangers and obstacles in our way, and how we may avoid or surmount them.' The oration is marked by strong good sense, comprehensive and discriminating views, and by several striking and impressive passages. We have room only for the following extract, from the close of the Address.

> 'All nations are bound to acknowledge their obligations to the past, by contributing something to the great stock of civilization, which is the common inheritance of the whole human family, and their true glory consists in not only fulfilling this obligation, but in going beyond it, so as to make the world their debtor. The peculiar situation of each points out its peculiar duty. One nation has claimed the gratitude of mankind, for bringing to perfection the elegant arts, and poetry, and eloquence, and has left to posterity the miracles of its skill in these, to excite universal admiration and despair. Another has given lessons of military prowess, planting its trophies in every part of the ancient world, and has bequeathed to us a code of legal principles, from which all civilized nations derive the greatest and best portion of their laws, and which will endure as long as the name of justice itself shall be venerated. Others, again, have instructed us in the useful arts, and have brought down the sciences from heaven to dwell among men, and to contribute to our daily and hourly comfort; and has given lessons of policy, and taught us the only mode of organizing judicial tribunals compatible with the preservation of liberty.
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> The duty, which our situation calls on us to perform, is to exhibit to mankind a popular representative system of government; and to prove to them by our example, not only that it is perfectly compatible with law, and order, and civilization, but that, rightly administered, it improves, in every respect, the social condition, humanizes the feelings, elevates the intelectual and moral character, secures the rights, and promotes the best interests and permanent happiness of the whole people.
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> Such is the mission of America, let her say to her sons of the rising generation: Go ye forth and fulfil it. Its fate is in your hands. Should you fail, it will be defeated, if not forever, yet for ages, beyond which the eye of expectation cannot penetrate. Should you succeed, the failure of any subsequent age to perform its duty, though it might retard, could never prevent its accomplishment. Do not dream, that you can transmit these great interests to your successors in the same condition in which you received them. You might as well think to arrest the flight of time itself.
>
> Let no vain presumption induce you to believe that all will go well, and to indulge in those day dreams so common, of the future glories of your country. All will not go well, that glory will not be attained, nor even safety secured, without your efforts. While humbly trusting, that He, who has so favoured you hitherto, will keep and save you, and out of evil bring forth good, let no overweening reliance on his aid to lead the torpor of fatalism. Yes, he will save you, if you will save yourselves; but not otherwise. He will bring good out of all your evil; but not good for you. Should your country be ruined by your guilt or supineness, the good to come of it will be, that the mighty ruin will stand forever a monument of shame to you, and a warning for the instruction of all other nations.
>
> On the other hand, do not despair; since no one can foresee how far the good influence of the humblest efforts may ultimately extend; and many circumstances, never before united, now conspire in favour of the great cause you are called on to maintain. It is not certain indeed, that your efforts will be successful. But the certainty of success would diminish the energy, and the motive, and the merit of all exertion. One thing *is* certain; that there can be no success without effort. If you sow not, neither shall you reap. Sow the good seed, then, and though it be small as a grain of mustard seed, yet by the blessing of heaven, it may prosper, and spring up, and flourish, and spread abroad, till its branches shall reach to the ends of the earth, and afford food, and shade, and shelter, to the nations.
>
> Behold your duty. May your lives be spent in the steady purpose and strenuous effort to fulfil it; and when the last hour shall come, may you lay down your heads in peace, grateful for the past, confiding in the future.

ORDINATION AT THE SOUTH CONGREGATIONAL CHURCH.

Rev. F. D. Huntington, recently from the Cambridge Divinity School, was ordained on the evening of last Wednesday, as Pastor of the South Congregational Church and Society in this city. The order of services was as follows: Introductory Prayer, by Rev. C. Robbins; Selections from Scripture, by Rev. J. F. Clarke; Sermon, by Rev. G. Putnam; Prayer of Ordination, by Rev. Dr. Frothingham; Charge, by Rev. D. Huntington; Right Hand of Fellowship, by Rev. J. I. T. Coolidge; Address to the Society, by Rev. G. E. Ellis; Concluding Prayer, by Rev. O. Stearns; Benediction, by the Pastor.

Mr. Putnam took for his text the twenty third verse of the fourth chapter of St. Paul's Epistle to the Ephesians—'Be renewed in the spirit of your mind,' and preached one of the most forcible and useful sermons that we have listened to for a long time. The other performances were appropriate and excellent. It was gratifying to observe the deep interest which the crowded audience manifested, during three hours, in the exercises of the occasion. All seemed to feel that it was good to be there, and we cannot doubt that impressions of a salutary and lasting kind, were produced on many hearts. We can wish nothing better either for the new pastor, his flock, or the community, than that they may carry the spirit of that evening's services into their respective spheres of action.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Ashby,	$10 00
From the Auxiliary Association in Keene,	55 16
From the Auxiliary Association in Rev. Mr. Putnam's Society, Roxbury,	76 00
From the Auxiliary Association in Bolton,	15 00
From the Auxiliary Association in Danvers,	31 00
From the Auxiliary Association in Waltham,	52 00
From the Auxiliary Association in Calais,	20 00
From the Auxiliary Association in Lancaster,	50 00
From Rev. Mr. Edes' Society in Kennebunk,	17 00
From the Auxiliary Association in Rev. Mr. Bigelow's Society in Taunton,	32 00
From the Auxiliary Association in Topsham, (Me.,)	12 50
From Miss Abigail Locke of Templeton, a donation,	10 00
From Ladies of the South Congregational Society in Boston, to constitute their Pastor, Rev. Frederick D. Huntington, a Life Member.	30 00

Henry P. Fairbanks, 74 Kilby Street, Treasurer, A. U. A.

OBITUARIES.

For the Register and Observer.

MRS. ABBY BLANCHARD.

Died in Charlestown, on Friday, Oct. 14th, Mrs. Abby, wife of S. Stoddard Blanchard, aged 21.

Thus early in life, and whilst enjoying its brightest hopes and fondest anticipations, has one who was endeared to many hearts, been suddenly beckoned 'to that unknown and silent shore' from whence there is no return. The eyes that beamed so brightly upon us are dimmed and gone; a void has been left in a circle over which until now no cloud of sorrow has passed.

The outstretched arms of love and affection could not detain her; even in the very dawning of that fondest and truest feeling of the heart, a mother's love, she has been taken away. But her memory is left to us, and there is much that is soothing and beautiful in the recollection of her calm happy life, and the contemplation of the many virtues and graces which adorned her character. Possessed of a cheerful and unclouded temper, a kind and generous disposition, she made friends of all who enjoyed the pleasure of her acquaintance, and her artless and unassuming manners have left an impression which time cannot efface. As our thoughts go back and recall the scenes and associations connected with our departed friend—tears which we cannot restrain will fill our eyes, that the parting should have been so early, so untimely,

Yet we know that her soul is happy now,
Where the saints their calm watch keep;
That angels are crowning that fair young brow
Then wherefore do we weep?'

For the Register and Observer.

MRS. PATIENCE PATTEN.

Died in New Bedford, Mrs. Patience Patten, daughter of Capt. John Price. Mrs. Patten was one of the few true and single-hearted women, whose lives are spent in the service of their Master. She was a teacher in the first Sabbath School in New Bedford, from the beginning, as long as her health would permit. She was very efficient in getting up and carrying forward several socities for the instruction and assistance of the poor. In short there was no good work to which she did not cheerfully contribute of her substance and her strength. She was slow to form attachments, but a most steadfast, devoted friend, more ready always to express her interest by deeds than by words. There are those now in heaven, who remember, we doubt not, as the last memorial of earth, and rejoice to thank her still, for the days and nights of watchful, affectionate care, which she spent by their sick beds, never sparing herself, if she might only soothe their pains of body or of mind.

Her last sickness was a long and painful one. For three years she was able to engage but little in her accustomed pursuits. At first death seemed to her dreary and dark, but as she approached nearer to her end darkness vanished away, and she looked forward with a firm religious trust, knowing that she could lean on the mercy and goodness of her Father in heaven. She never spoke of her own actions except to regret that she had made so little progress in her Christian course; but they who have known her deeds of self-denying charity and love and who remember how ready she always was to forget herself whenever she might be useful to others, will cherish these memorials of her life as the surest pledge of her Christian fidelity, and, in connexion with her devout modest spirit, the only true evidence of her acceptance with God. Examples like this are what give its moral beauty to life and reconcile us to a world in which there is so much selfishness and sin. And in that kingdom where she is gone her unpretending virtues and piety will shine when all the distinctions of wealth and genius, like a momentary flame, have left only blackness and emptiness behind. H.

STATISTICS OF RELIGIOUS CONGREGATIONS.

From an estimate made by Rev. Baptist W. Noel, it appears, that in England, Scotland and Wales, the number of congregations is as follows: English establishment, 11,825; Congregationalist, 1,840; Baptist, 1,350; Orthodox Presbyterians, 60; Methodists, 4,239; Scotch church, 1,023; Scotch Dissenters, 745—Total, 21,682.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of *Twenty Dollars* from the Teachers and children of the Sunday School of the First Parish in Dorchester, through Mr. H. Withington, to constitute *Rev. Nath'l. Hall* their *Pastor*, and *Mr. Thaddeus Clapp* their *Superintendent*, life members of the Society.

*** The Ordination of Mr. Joseph Osgood, recently of the Divinity School, Cambridge, over the Church and Society at Cohasset, will take place on Wednesday 26th. inst. Sermon by Rev. Mr. Gray of this city.

GENERAL INTELLIGENCE.

Croton Water Works.—The New York Papers of Saturday last give full particulars of the celebration of the Croton Water Works, which took place in that city on Friday. The day was pleasant, and every thing passed off in a happy manner. No accident occurred during the day, and after the celebration was over, the vast multitude dispersed quietly, highly pleased with the festivities of the day. The following account is copied from the New York Sun.—

The veteran corpse of Artillery, stationed on the Battery, announced the commencement of the celebration by a salute of twenty one-guns. The bells of the various churches then sent forth a merry peel. The sounds of music from the different bands as the military and other bodies proceeded through the streets to take the places assigned them in the procession, then broke gladly upon the ear, and the whole city at once assumed life and motion—the young and the aged of both sexes soon thronged the streets, anxious to obtain a favorable position to witness the procession—the surrounding country sent forth its inhabitants, and, it is estimated not less than half a million of persons were present. The splendid Fountains in the Park and Union place, (which were allowed to play with a light head of water, and looked truly brilliant,) were soon surrounded by the multitude, gazing with admiration and wonder at their performance. The various places of amusement were gaily decorated with flags and banners and the stripes and stars floated proudly and majestically from the tops of the various public buildings—the ships in the harbor were dressed in their richest colors.

The first public exhibition in the events of the day was the presentation of the splendid banner prepared by direction of the city, to the members of the Fire Department. It is truly a brilliant affair, about thirteen feet high by eight and a half wide. On one side, in the foreground, is the picture of a family, consisting of a gentleman, lady, and three children; in front of them a female figure, with the foot treading upon an emblem of fire, holding a banner, inscribed 'Victory,' to whom the lady is bowing down, apparently kissing her hand—in the rear ground is a picture of the sea and a bold figure of Neptune, with trident elevated, descending from his chariot, which was drawn by sea horses, and having in it an attendant in the attitude of sounding a sea shell or horn. There are also, in other parts, beautifully insignias of a fireman's apparatus, such as cap, trumpet, axe and lanthorn; on it is inscribed in gold letters, 'New-York Fire Department, incorporated March 20th, 1798.' On the other side of the banner is a drawing of the great dam and basin of the Croton Aqueduct, hewn out of solid rock, and a beautiful figure of a female pointing to it. On this side is inscribed, also in gold letters, 'Presented by the Corporation, Oct. 14th, 1842.' The frame containing the banner is surmounted by a splendid eagle, also ladders and other emblems of the Fire Department. It was mounted on a carriage, handsomely decorated, drawn by four white horses, each attended by a colored groom, in Turkish costume. The carriage was drawn up under the western windows of the hall, in front of the Mayor's apartments.

The presentation of the banner took place in the Mayor's office. It was received on behalf of the department by Adam P. Pentz, Esq., President of the Fire Department. The Mayor made a brilliant address, which was responded to in a happy manner by Mr. Pentz.

Owing to the constant arrival of military and fire companies, mechanical and temperance associations, and various civic bodies from the adjourning towns, the procession did not commence its march till some time after ten o'clock, which was the hour designated. The procession passed up Broadway, round Union-place, down to the Bowery, through Grand to East Broadway and Chatham-street, to the Park. On reaching Union-place, a full head of water was let on to the fountain, as was also the case when the procession reached the Park. The effect was magnificent in the extreme, and hundreds of thousands of happy voices rent the air with their joyful acclamations.

On reaching the Park, the procession halted, and a company of horse and another of foot were sent in advance to clear the vast platform which had been erected in front of the City Hall, every inch of which, as well as of the steps, balcony, windows, and roof of the hall, was crowded with a dense mass of human beings. This accomplished, the Music Society, which was collected in the hall, took possession of their platform; the carriages containing the civic official portion of the cavalcade drove in, and their occupants took possession of the raised area of the hall. The procession then passed through the Park in review of the Mayor and other officers there assembled, and on emerging at the western gate the various regiments, divisions, &c., separated and moved off in divers directions.

Samuel Stevens, Esq., President of the Board of Water Commissioners, then formally delivered over to the Mayor and Corporation the custody of the Croton Water and its stupendous works; closing with an impressive injunction to 'be just to the rich and liberal to the poor.' He was suitably replied to by John L. Lawrence, Esq., President of the new Croton Water Board; which concluded, the voices of the assembled multitude rent the air with a series of hearty and prolonged cheers. This closed the impressive and interesting observances arranged for the great occasion, and the Mayor and other officials retired to the hall, and the great throng who had been spectators of the closing ceremonies, dispersed.

Robbery of the Suffolk Savings Bank.—This Bank, in Tremont Row, was entered between Saturday night and this morning, by some person unknown. The safe was entered, probably by skeleton keys, and $350 in Bank Bills stolen. All the small trunks were opened, and their contents thrown about, but no papers, either of the Bank, or of M. S. H. Walley, Jr. the Treasurer, were taken. They probably entered by the front door, as that was found open this morning.

The safe is a simple one, not intended for the deposit of money, and small sums only occasionally left there.—*Transcript.*

The Brig Cuba.—The friends of those on board this vessel have now very little hopes of ever again meeting them in this world. A letter written at New-Orleans, received in this city some days ago, stated that the Cuba had been spoken off the Moro Castle, on the 3d ult., and hopes were entertained that she had made some port in Cuba; but the accounts from Key West put to test all hopes. The Charlestown Mercury's correspondent at Key West says, 'I have to advise you of the loss of the brig Cuba, from Galveston, Texas, for New-York, with a number of passengers. A part of her bottom has been found and towed into this port, and it is feared all hands have perished. She was spoken off this port on the day the gale commenced, by one of our pilot boats. A few bales of cotton, some sticks of red cedar and staves, have been picked up, supposed to be a part of her cargo. A trunk has also been found partly broken to pieces, but containing a few pairs of ladies' stockings and a locket, with the name of Mary E. Haskell engraved on it, who appears to be known here as a young lady belonging to Texas.'

A water cask, with the name 'Cuba,' was also found. The copper of the wreck towed into Key West is represented as new. Captain Goodmanson, of the Panthea, arrived at this port a few days ago from New-Orleans, picked up a water cask, which has been identified by Captain Latham's brother, as belonging to the Cuba, and it was only previous to her last voyage that she was newly coppered. It was supposed that the Cuba had on board about fourteen passengers, among them Mr. Geo. W. Kimball, Mrs. Kimball and two children, and Captain Wade. The names of the others are unknown. The Cuba was a fine vessel, only two years old, and commanded by Captain Latham, one of our most experienced ship-masters, a native of Connecticut. The brig is supposed to be insured in Boston. The crew, including captain and mate, were eight in number.—*New-York Com. Adv.*

Warren Bridge is nearly finished, and will be opened in a few days for travel. It is paved with wood, the blocks being of a hexagon form, grooved, and connected immoveably with each other, presenting an even surface, which is covered with turpentine, applied in a boiling state by which means the upper portion of the blocks becomes well saturated and all the crevices are filled. The whole is then sprinkled with gravel. The work of repairs on this bridge is admirably executed, for which much credit is due to Mr. Baker, the Superintendent.—*Mercantile Journal.*

Dreadful Storm in Florida.—The Tallahassee Sentinel says:—'On Wednesday last we were visited by one of the most destructive gales we have ever witnessed—prostrating fences, trees, and in some instances buildings. Two negroes on the plantation of Mr Burroughs, near this city, were injured by the falling of a house; one of them seriously. Its effects upon the crop are truly distressing. It is thought that at least one-fourth is destroyed. This loss will greatly blight the business prospects of the country, and increase the distress of every portion of the community. The storm must have been very extensive, and we learn the roads are greatly obstructed by fallen trees.' The Tallahassee Star estimates the damage done by the storm at $500,000.

From Europe.—The Steamship Britannia arrived at this port on Tuesday morning, in thirteen and an half days from Liverpool. Liverpool papers of the 4th inst. are received.

The news is of but little importance. Lord Ashburton arrived at home on the 24th ult. The boundary treaty, though on the whole approved, was generally considered there as more favorable to the interests of the United States than to those of England. The French papers were full of severe complaints of our Tariff.

Spain.—The *Patriota*, Madrid paper, of the 19th ultimo, announces that the Minister of Finance had succeeded in negociating treasury bills to the amount of 12,000,000 reals, out of the 15,000,000 assigned as the quota of the province of Madrid, in the loan of 160,000,000 voted by congress.

Cadiz was tranquil on the 15th.

There was nothing certain as yet respecting the convocation of the cortes; but it was believed that it would take place on the 1st proximo.

The latest accounts from Madrid are of the 24th ultimo. The ministry had contradicted, in the *Patriota*, the reports of the resignation of M. Zumalcarregui, Minister of Justice, and of the intended dissolution of the cortes, previous to their convocation.

Portugal.—We have advices from Lisbon of the 19th ultimo, the principal announcement in which is a fresh change of ministry. Messrs Campelo and Mello have retired, and their places have been filled by Messrs Falcao and Sousa Azvede. The portfolio of foreign affairs has been given to M. Gomez de Castro, whose department, as he is now absent, will be taken charge of *ad interim* by the Duke of Terceira, who, as well as Costo Cabral and Baron Tojal, will remain in office.

The decrees containing the ministerial appointments were published on the 15th, and on the same day the cortes were prorogued to the 1st December next.

The latest news from Lisbon is dated the 26th ultimo. Ministerial *reunions* have been constantly held since the accession of the new party, of which the principal object has been to mature a well considered, practicable, and permanent system of finance. Increased taxation has been determined upon, and a reduction of the expenses of the public departments. The opposition is exceedingly active. The greatest anxiety is displayed by the local manufacturing interests to prevent any considerable reduction in the tariff upon British manufactured goods.

Germany—The *vexata questio* of the Stadt duties is at length set at rest. Nothing now remains but to embody in a formal treaty the terms that have already been agreed upon by the negotiators. The duties have hitherto varied on different articles, and the different rates are now to be consolidated into a general impost of one-eight per cent. on merchandise of every dassription.

The Leipsic Gazette, of the 25th ult., states that the treaty of commerce between Austria and Great Britain, which has been for some time under consideration, is about to be concluded, Prince Metternich having agreed to the principle. The existing duties on the importation of British manufactures are to be considerably reduced. It was likewise expected that Austria would enter into an arrangement with the German Customs' Union.

Russia.—The Emperor of Russia left St. Petersburg on the 13th ult. for Kiew. His Majesty was to proceed thence to Wosnesink, where he was to review the troops assembled in the neighborhood; after which he intended to visit Odessa, Sebastopol, and other harbors situate along the Black Sea and to return to St. Petersburgh via Warsaw. All the property belonging to the Greek and Catholic clergy in the western government of the empire had been annexed to the imperial domain in virtue of the ukase of the 6th of January last.

The news from Circassia and Daghestan continued to be unfavorable to the Russian arms. In the former, the insurgents had gained fresh advantages over the invaders, and possessed themselves of several forts situate along the coast of the Black Sea; and in Daghestan, different tribes of the country had entered into an offensive and defensive league, and defeated the Russians in various encounters.

The Emperor has published a ukase, authorizing the banker, Baron Streglitz, of St. Petersburg, to make a loan of 40 to 50 millions silver roubles to defray the expenses of the railroad between St. Petersburg and Moscow.

A letter from St. Petersburg, dated Sept. 16, says:—'We have received here the melancholy news that the greater part of the city Kasau of has been destroyed by fire. It is stated that 1200 houses, (400 of which were of stone,) 12 churches, the extensive magazine, and the university, are reduced to ashes. The details have not yet come to hand. The second St. Petersburg Insurance Company is a great loser by this fire. The shares which were lately sold at 410 to 415 rubles, are now sold at 230 rubles. Several houses and 40 warehouses with goods have also been destroyed by fire in the city of Jasoslaff.

Poland.—Letters from the Polish frontier on the 14th inst. mention that it was again rumored that the Polish army would be shortly re-organised, and consist of about 18,000 men, who were partly to keep garrison in Poland. The regiments, however, were to be commanded by Russian colonels. The Emperor was expected at Warsaw in the month of October.

Prussia—The *Mercury of Franconia* mentions from Berlin a report that the budget of Prussia is about to be reduced 1,500,000 dollars, and that this amount, instead of being deducted from the taxes, will be reserved for the purpose of encouraging the construction of railroads by guaranteeing a minimum of inte rest to the shareholders in such undertakings. Several of the States, however, have, it is said, petitioned that the saving may be applied to a diminution of the price of salt, by lowering the duties upon that essential article.

MARRIAGES.

In this city, by Rev Mr Coolidge, William B. Dinsmore, Esq. of New York, to Miss Augusta M. Snow, of Boston.

In this city, on Thursday evening, Dr James Osgood to Miss Elenor B. Stickney.

On Thursday morning, at the Central Church, by Rev Mr Rogers, Mr Eleazar P. Pettes, of St Louis, to Emily, youngest daughter of Capt Isaiah M. Atkins.

In Charlestown, yesterday morning, at the Harvard Church, by Rev Mr Ellis, Mr John W. C. Morrison, of Dresden, Me. to Mrs Mary W. Dupee, of C. daughter of Thomas Hooper, Esq.

In Roxbury, on Tuesday evening, by Rev Mr Putnam, Mr Wm. Winchester, Jr., to Miss Ann A. Seaverns.

In Easton, 13th inst. Mr Henry W. B Wightman, to Miss Luthera L., daughter of Rev Luther Sheldon, of E.

In Leicester, Mr D. E. Morriam, of Boston, to Miss Jane S. Trask, of L.

In Manchester, N. H., Oct 17, by Rev Mr Upham, Mr Albert S. Cutting, to Miss Caroline M. Simpson, both of this city.

In New York, on Sunday morning, Capt Ebenezer Howes, Jr., of Yarmouth, Ms., to Miss Welthea S. Patridge, of Duxbury, Ms.

DEATHS.

In this city, on Tuesday evening, after a protracted illness, Mr Ezra F. Newhall, 38.

In Charlestown, Oct 18, Mr Daniel Johnson, formerly of Limerick, Me., 27.

In Charlestown, Oct 14th, Mrs Abby, wife of Mr S. S. Blanchard, 21.

In Concord, Oct 11th, Elmira Stone, daughter of Rev B. Frost, aged four weeks.

In Mansfield, Oct 9, Benj Billings, M. D., 82. He was a surgeon in the revolutionary army, and for more than half a century a practising physician in M.

In Stoughton, Oct 13, Mrs Sophia M. Linfield, 29, widow of the late Jonathan Linfield, Jr., one of the unfortunate sufferers on board the steamboat Lexington.

In Bolton, 11th inst. Nath'l Longley, Esq. an officer of the revolution, 86.

In Lancaster, Oct 3d, of consumption, Miss Abby B. Sawyer, daughter of Mr Elias and Mrs Nancy Sawyer, aged 18 yrs.

In Bangor, Me. on Saturday last, Capt Stephen Holland, formerly of Newburyport, about 80.

In Middletown, Ct. 9th inst. Hon Joshua Stow, 81.

Number of Deaths in this city for the week ending Oct. 15. 36—Males 21; Females 15.

REV. THEO. PARKER.

NOTICE—The friends of Mr. Parker, at whose request he has consented to preach in the city, and the public in general are informed that he will deliver his first lecture at the Tremont Chapel, (nearly opposite the Tremont House,) on Monday evening, Oct. 24, at 7 o'clock. Admission free. oct 22

SCHOOL BOOKS—For sale by W. CROSBY & CO, a large assortment of School Books, used in the Boston Schools and elsewhere. Among them are

Emerson's 1st, 2d and 3d parts Arithmetics, National Spelling Book and Introduction, National Reader and Introduction, American First Class Book, Young Reader, Worcester's 2d, 3d and 4th Readers, Mitchell's, Olney's, Field's, Parley's and Hall's Geographies, Bailey's and Colburn's Algebras, Goodrich's 1st, 2d and 3d Readers, Comstock's Chemistry, Botany, Philosophy, etc. with all other books in common use, for sale at publishers lowest cash prices, at 118 Washington st. o22

NEW BOOKS—Received this morning at TICKNOR'S, corner of Washington and School sts, The Burney Papers, No 4, containing Diary and Letters of Madame D'Arblay, edited by her niece.

Nos 19 and 20 Our Mess, containing Jack Hinton, the Guardsman, by Harry Lorrequer, with illustrations by Phiz.

Miscellanies, by Stephen Collins, M. D., containing articles on Charles Dickens Charles Lamb, Cowper, David Brainard, Chereley, American Literature, &c. 1vol, 8vo.

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NEW TRACT, NO. 182.—On the Nature and Province of Natural and Revealed Religion, by Orville Dewey, D. D., being Tract No. 182, for Sept., published by JAMES MUNROE & CO., Agent of the American Unitarian Association. oct 8

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SPIRIT OF THE NINETEENTH CENTURY—The September Number of this periodical is just received by WILDER & CO, 71 Washington street. This work to which we invite the attention of the community, is a religious monthly, edited, with great learning and ability, by Robert J. Breckenridge, D. D., of Baltimore, and may fairly be considered the popular representative of the Old School Presbyterian body of Christians in the United States. Let that large and respectable body be judged of by their authorized and acknowledged writings. The talent and standing of Dr. Breckenridge, Editor of this periodical, is a sort of exponent of the ability with which it is conducted. The present number contains eight articles, besides 'A Sermon preached at the opening of the Synod of Cincinnati,' one of which articles, the eighth, entitled, 'Intercourse between the General Association of Massachusetts, and the General Assembly of the Presbyterian Church,' is of sufficient importance to attract universal attention. The mechanical execution of the work is very handsome, and the subscription price only $2,50 per year, in advance. Subscriptions received at this office. o8

THE MONTHLY MISCELLANY FOR OCTOBER.—The Monthly Miscellany of Religion and Letters, Edited by Rev. E. S. Gannett.

Contents.—Tradition, Reason, and Scripture—Africa a Colonization—The 'Coming of Christ in his Kingdom'—The Name and Character of Christian—Barnaby's Lectures on the History of Christianity—Self-Conservation—A Sermon, by Rev. Joseph Angier—Notices of Recent Publications—Intelligence, &c. &c. &c. WILLIAM CROSBY & CO., Publishers, 118 Washington street. oct 1

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POETRY.

One of the most perfect poems in the language, by Bryant:

THE FUTURE LIFE.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given
My name on earth was ever in my prayer.
Shall it be banished from thy tongue in heaven?

In meadows fanned by heaven's life breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore
And deeper grew, and tenderer to the last,
Shall it expire with life, and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and renderest good for ill.

For me, the sordid cares in which I dwell,
Shrick and consume the heart as heat the scroll;
And wrath hath left its scar—that fire of hell
Has left its frightful scar upon my soul.

Yet, though thou wearest the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair thoughtful brow, and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learned so ill in this—
The wisom which is love—till I become
Thy fit companion in that land of bliss?

MISCELLANEOUS.

LUTHER'S INTERVIEW WITH TWO SWISS STUDENTS.

Luther rode slowly on in the direction of Wittemberg. It was Shrove Tuesday, and the second day of his journey. Towards evening, a terrific storm came on, and the roads were flooded. Two young Swiss, who were travelling the same way, were hastening for shelter to the city of Jena. They had studied at Bale, and were attracted to Wittemberg by the renown of its university. Journeying on foot, tired and wet through, John Kessler, of Saint Gall, and his comrade, quickened their steps. The town was in all the bustle and buffoonry of the carnival—dances, masquerades, and tumultuous feasting, engrossed the thoughts of the inhabitants, and the two travellers, on arriving, could find no room in any of the inns. After a while, they were directed to the Black Bear, outside the city gate. Harassed and depressed, they repaired thither. The landlord received them kindly. Ashamed of their appearance, they sat down near the open door of the public room, unwilling to go further. Seated at one of the tables, was a solitary man in the habit of a knight, his head covered with a red cap, and wearing small clothes, over which hung down the skirts of his doublet. His right hand rested on the pommel of his sword; his left grasped the hilt; a book lay open before him, and he seemed to be reading attentively. At the noise made by their entrance, the stranger raised his head and saluted them courteously, inviting them to approach and take a seat with him at the table; then offering them a glass of beer, he said, alluding to their accent, 'You are Swiss, I perceive; but from which of the Cantons?'—'From St. Gall.'—'If you are going to Wittemberg, you will there meet one of your countrymen, Doctor Schurff.' Encouraged by so much affability, they inquired—'Could you kindly inform us where Martin Luther now is?'—'I know for certain,' answered the Knight 'that Luther is not at Wittemberg, but probably he will be there shortly. Philip Melancthon is there. If you'll be advised by me, apply yourselves to the Greek and Hebrew, that you may understand the Holy Scriptures.' 'If our lives are spared,' observed one of the Swiss, 'we will not return without seeing and hearing Doctor Luther; it is for that purpose we have made the journey. We hear he wants to abolish the clergy and the mass, and as our parents always intended to bring us up to the church, we should like to know on what grounds he is acting.' The knight was silent for a moment, and then inquired, 'Where have you been studying hitherto?'—'At Bale.'—'Is Erasmus there? what is he doing?' They answered his questions; and a pause ensued. The two Swiss knew not what to make of their new acquaintance. 'How strange,' thought they, 'that the conversation of a knight should be all about Schurff, Melancthon, and Erasmus, and the advantage of knowing Greek and Hebrew.' 'Tell me, my friends,' said the stranger, suddenly breaking silence, 'what is said of Luther in Switzerland?'—'Sir,' replied Kessler, 'opinions concerning him are greatly divided, as is the case every where. Some extol him, and others pronounce him an abominable heretic.' 'Aye, aye, the priests, no doubt,' remarked the stranger.

The knight's cordiality had put the students completely at their ease. Their curiosity was excited to know what book he had been reading when they came in. The knight had closed the volume. Kessler's comrade ventured to take it up: what was his surprise at finding it to be the Hebrew Psalter. Laying it down, he said, as if to divert attention from this freedom, 'Gladly would I give my little finger to understand that language.'—'You will surely have your wish,' was the stranger's reply, 'if you will take the pains to acquire it.'

A few minutes after, the landlord's voice was heard calling Kessler. The poor Swiss began to fear something was amiss; but the host whispered, 'I hear you want to see Luther; well, it is he who is seated beside you.' Kessler's first thought was that he was jesting. 'You surely would not deceive me,' said he. 'It is he, himself,' replied the landlord; 'but don't let him see that you know him.' Kessler made no answer; but returned to the room, and resumed his seat, eager to communicate the information to his companion. To do this was not easy; at last he leaned forward, as if looking towards the door, and stooping close to his friend's ear, whispered,—'The landlord says it is Luther himself.'—'Perhaps,' returned his companion, 'he said Hutten?'—'Probably so,' said Kessler, 'I may have mistaken the one name for the other, for they resemble each other in sound.'

At that moment, the trampling of horses' feet was heard outside: two travelling merchant's, asking a night's lodging, entered the room, laid aside their spurs, and threw off their cloaks, and one of them deposited near him, on the table, an unbound book, which attracted the knight's notice. 'What book may that be?' asked he. 'It is a commentary on the Gospels and Epistles, by Doctor Luther,' was the traveller's answer; 'it has only just appeared.'—'I shall get it shortly,' remarked the knight.

Conversation was interrupted by the landlord's announcing that supper was ready. The two students, not wishing to incur the expense of a meal in company with the knight Ulric Hutten, and two thriving merchants, took the landlord aside, and asked him to serve them with something apart. 'Come along, my friends,' said the innkeeper of the Black Bear, 'sit ye down beside this gentleman; I will let you off easy.'—'Come, come,' said the knight, 'I'll pay the score.'

During supper, the mysterious stranger made many striking and instructive remarks. Both merchants and students listened in silence, more attentive to his words than to the dishes before them. In the course of conversation, one of the merchants exclaimed, 'Luther must be either an angel from heaven, or a devil from hell!' and he followed up his exclamation by the remark,—'I would give ten florins for an opportunity of meeting him, and confessing to him.'

Supper being over, the merchants rose from their seats; the two Swiss remained in company with the knight, who, taking up a large glass of beer, and raising it to his lips, said gravely, after the custom of the country,—'Swiss, one glass more, for thanks.' And as Kessler was about to take the glass, the stranger, replacing it, handed him one filled with wine:—'You are not used to beer,' said he.

This said, he rose from his seat, threw over his shoulders a military cloak, and extending his hand to the students, said, 'When you reach Wittemberg, salute Doctor Jerome Schurff from me.'—'With pleasure,' replied they; 'but whose name shall we give?'—'Do you tell him only, that he who is coming sends him greeting.' With these words he departed leaving them delighted with his condescension and kindness.

Luther,—for he it was,—continued his journey. It will be remembered, that he had been placed under ban of the Empire: whoever met him might therefore seize his person. But in that critical moment, engaged as he was, in an enterprise replete with dangers, he was calm and serene, and conversed cheerfully with those whom he met with on his way.—*D'Aubigne.*

The annexed sketch is from the United States Gazette.

A MONUMENT TO A MOTHER'S GRAVE.—FLOWER GATHERING.

'The flowers that spring up on the sunny side of hillocks, beneath remnants of snow banks, are very small and entirely scentless, and the little beauty which is imputed to them, is chiefly from contrast with the desolation and coldness in which they are found.'

The death of a friend who never spared a fault of my character, nor found a virtue which he did not praise, had cast a gloom over my mind, which no previous deprivation had produced. I remember how sceptical and heart smitten—(not heart broken—the broken heart always believes)—I stood at his grave, while the clergyman touched too little on his virtues, and spoke with a humble confidence, that he would spring from the tomb to an immortality of happiness; and suggested the promises of Scripture, and argued with logical precision, from texts and analogies, that my friend should rise from the dead. Despondency is not more the child than the parent of unbelief—deep grief makes us selfish—and the naturally timid and nervous lose that confidence in promises, including their own particular wish, which they yield to them when the benefit of others is alone proposed. A little learning is dangerous in such matters; we suffered a mental argument upon the probability of an event which we so much desired, to displace the simple faith which would have produced comparative happiness. Those who have contended with, and at length yielded to this despondency, alone know its painful operation.

Occupied with thoughts resulting from such an unpleasant train of mind, I followed into a burying ground, in the suburbs of the city, a small train of persons, not more than a dozen, who had come to bury one of their acquaintance. The clergyman in attendance was leading a little boy by the hand, who seemed to be the only relative of the deceased in the slender group. I gathered with them round the grave, and when the plain coffin was lowered down, the child burst forth in uncontrollable grief. The little fellow had no one left to whom he could look for affection, or who could address him in tones of parental kindness. The last of his kinsfolk was in the grave—and he was alone.

When the clamorous grief of the child had a little subsided, the clergyman addressed us with the customary exhortation to accept the monition, and be prepared; and turning to the child, he added—'She is not to remain in this grave forever; as true as the grass which is now chilled with the frost of the season, shall spring to greenness and life in a few months, so true shall your mother come up from that grave to another life, to a life of happiness, I hope.' The attendants shovelled in the earth upon the coffin, and some one took little William, the child, by the hand, and led him forth from the lowly tenement of his mother.

Late in the ensuing spring, I was in the neighborhood of the same burying ground, and seeing the gate open, I walked among the graves for some time, reading the names of the dead, and wondering what strange disease could snatch off so many younger than myself—when recollecting, that I was near the grave of the poor widow, buried the previous autumn, I turned to see what had been done to preserve the memory of one so utterly destitute of earthly friends. To my surprize, I found the most desirable of all mementos for a mother's sepulchre—little William was sitting near the head of the now sunken grave, looking intently upon some green shoots that had come forth with the warmth of spring, from the soil that covered his mother's coffin.

William started at my approach, and would have left the place; it was long before I could induce him to tarry; and indeed I did not win his confidence, until I told him that I was present when they buried his mother, and had marked his tears at the time.

'Then you heard the minister say that my mother would come up out of this grave,' said little William.

'I did.'

'It is true, is it not?' he asked, in a tone of confidence.

I most firmly believe it,' said I.

'Believe it,' said the child—'believe it—I thought you knew it—I know it.'

'How do you know it, my dear?'

'The minister said, that as true as the grass would grow up, and the flowers bloom in spring, so true would my mother rise. I came a few days afterward, and planted flower seed on the grave. The grass came green in this burying ground long ago; and I watched every day for the flowers, and to-day they have come up too—see them breaking through the ground—by and by mammy will come again.'

A smile of exulting hope played on the features of the boy, and I felt pained at disturbing the faith and confidence with which he was aninated.

'But my little child,' said I, 'it is not here that your poor mother will rise.'

'Yes, here,' said he, with emphasis—'here they placed her, and here I have come ever since the first blade of grass was green this year.'

I looked around, and saw that the tinny feet of the child had trod out the herbage, at the grave side, so constant had been his attendance. What a faithful watch-keeper—what mother would desire a richer monument than the form of her only son bending tearful, but hoping, over her grave?

'But, William,' said I, 'it is in another world that she will rise,' and I attempted to explain to him the nature of that promise which he had mistaken. The child was confused, and he appeared neither pleased nor satisfied.

'If mammy is not coming back to me—if she is not to come up here, what shall I do? I cannot stay without her.'

'You shall go to her,' said I, adopting the language of the Scriptures—'you shall go to her, but she shall not come again to you.'

'Let me go then,' said William, 'let me go now, that I may rise with mammy.'

'William,' said I pointing down to the plants just breaking through the ground, 'the seed which is sown there would not have come up, if it had not been ripe; so you must wait till your appointed time, until your end cometh.'

'*Then* I shall see her?'

'I surely hope so.'

I will wait then,' said the child, 'but I thought I should see her soon—I thought I should meet her *here*.'

And he did. In a month, William ceased to wait; and they opened his mother's grave, and placed his little coffin on hers—it was the only wish the child expressed in dying. Better teachers than I had instructed him in the way to meet his mother; and young as the little sufferer was, he had learned that all labors and hopes of happiness, short of Heaven, are profitless and vain.—*U. S. Gazette.*

COINCIDENCES, PREDICTIONS, AND OMENS.

Canning's parting from his mother forms as curious a coincidence as any. He took leave of her with the following expressions: 'Adieu, dear mother, in August we meet again!' when, strange to say, in July Mrs Canning died suddenly, and her son followed her in the course of the next month. Such an instance does not stand altogether solitary. When the whole of the order of the Templars was, at the instigation of Philip of France, condemned to death by Pope Clement, a Neapolitan knight being brought up to suffer, espied the king and his holiness looking out at the window on the scene. Exasperated at such barbarous coolness, the knight exclaimed: 'Clement, thou tyrant, seeing there is no one now left among mortals to whom I may appeal as to that grievous death whereunto thou hast condemned me, I do therefore appeal unto the best Judge, Christ, the Redeemer, unto whose tribute I cite thee, together with King Philip, that ye both make your appearance there in a year and a day, where I will open my cause!' Accordingly, both the king and the pope died within the stipulated time.

Predictions that have proved to be correct in their fulfilments, I am disposed to think partake essentially of the nature of coincidences. The difference is but slight.

A coincidence consists in two events bearing either a striking analogy to each other, or if different in their actual details, happening at the same moment of time, (be the distance what it may) and by an involuntary impulsion of the mind, mysteriously assimilated; whilst a prediction, consisting merely of words, forms as it were the groundwork, the corresponding event being in the bosom of futurity, and not to happen till the time stipulated by the prophecy be fulfilled. As far as regards human powers of foreseeing, it would seem that the resemblance the event bears to the original prediction, is the work of coincidence, unless, of course, it can be traced to the wisdom and reasoning powers of the prognosticator. This would seem to have been the case with Thales, who desired to be buried in an obscure place at Milesia, observing that that very spot would in time be the forum; and also with Knox, who being condemned to a galley at Rochelle, predicted that 'within two or three years he should preach the gospel at St Giles, in Edinburgh,' an event then as unlikely to happen as that he should be raised to the Papal chair, but which nevertheless came to pass. And necessarily so with Rousseau, who, in 1760, clearly foresaw and predicted the extraordinary events of the French revolution: 'You put your trust,' said he, 'in the actual state of society, without ever considering that the present state of affairs is subject to inevitable mutations—the powerful will become weak, the weak powerful, *the monarch even will be as a subject*; we are drawing nearer and nearer to a crisis, to an age of revolutions!'

The future character of Cromwell was clearly discerned and pointed out to Charles I. 'This coarse man,' said Lord Falkland, pointing to Cromwell, 'will be the first person in the kingdom, if the nation comes to blows;' and archbishop Williams told Charles, confidentially, 'there was that in Cromwell which foreboded something dangerous, and wished his majesty would either win him over to him or get him taken off.' By the same power of discernment, the dissolution of the monasteries and religious houses was predicted by the anonymous author of 'Piers Ploughman,' two hundred years before this dissolution actually took place.

We are, however, constrained to be more fastidious in our method of accounting for the singular prediction made by Dryden, at the time of the birth of his son Charles. 'If he live to arrive at his eighth year,' said he, 'he will go near to die a violent death on his very birth day; but if he should escape, as I see small hopes, he will, in his twenty-third year, be under the same evil direction; and if he should escape that, also, the twenty-third or thirty-fourth year will, I fear'— * * * Strange to say, in the eighth year of the child's age, notwithstanding all the care the father had taken to keep his son from danger, setting him long lessons to learn, that he might not be tempted to leave the house, he was almost killed by the fall of a wall. In the twenty-third year of his age, the next period mentioned, he fell from the top of a tower belonging to the Vatican, and so injured himself that he never entirely recovered from the shock. The third period of the prophecy was, however, destined to be accomplished, for in a swimming match at Windsor, young Dryden was seized, as is supposed, with a cramp, and unfortunately drowned. Thus Dryden's prophecy proved to be correct throughout.

On the authority of a correspondent to the Gentleman's Magazine, vol. 44, we learn that John Neads, a Winchester scholar, foretold the death of Mr Larman, chaplain to the college; Dr Mew, bishop of Winchester, and himself, within that year; all which predictions were literally fulfilled, they each dying natural deaths.

Camden tells us that Walter Devereux, Earl of Essex, on his death bed, with much solicitude, entreated of such as stood about him to tell his son, then only ten years of age, ever to have in mind his thirty-sixth year, as being the greatest age he would ever attain. His unfortunate son was beheaded at the age of thirty-four. It would thus seem that the dying father had prophetically warned his son.

Many other cases of minor authorities I might produce, but would rather let remain untouched. It is too often the case that, by bringing forward instances from questionable resources, much injury is done to the cause of truth; those I have quoted are, as far as I am able to judge, of sufficiently sound authority to stand the test of incredulity.

Now, another kind of coincidence, I can hardly prevail upon myself to omit to notice, is that which consists in the feasibility of transposing the component letters of a word in such wise, that the newly constructed word or sentence shall have some appropriate reference to the original: as in the case of 'punishment,' the letters may be transposed as to make 'nine thumps;' and in the case of 'lawyers,' 'sly ware.' The several letters of the word 'news,' each indicate some particular point of the compass, as if the word were expressly compounded of these letters to signify that news come from all quarters of the world—North, East, and West, and South. Of course, a very considerable number of coincidences might be discovered, and may readily be formed. Some however, not generally known, and having a reference to historical characters, I here subjoin. By some loyal subject of our English Solomon, his name has been constructed in the following anagram; 'James Stuart,' 'a just master;' and further, to show his majesty's right to claim the throne of the visionary Arthur, has the following: 'Charles James Stuart' 'claims Arthur's seat.'

The mistress of charles IX, of France, whose name was Marie Touchet, had her name altered into 'Je charme tout,' which was historically true. The assassin of Henry III, who was called Frere Jaques Clement, had the following anagram made upon his name: 'C'est l'enfer qui m'acree;' and if out of the letters which form the words 'Revolution Francaise;' the word 'veto' be struck, the remaining letters, duly transposed, will make the striking and appropriate sentence; 'Un Corse la finirs!' This is, of course, the pure work of coincidence.

A CURIOUS FACT.

It is a curious fact in the annals of heresy and sedition that opinions maintained with impunity by one individual, have, in the same age, brought others to the stake or to the scaffold. The results of deep research or extravagant speculation seldom provoke hostility, when meekly announced as the deductions of reason or the convictions of conscience. As the dreams of a recluse or of an enthusiast, they may excite pity, or call forth contempt; but, like seed quietly cast into the earth, they will rot and germinate according to the vitality with which they are endowed. But, if new and startling opinions are thrown in the face of the community—if they are uttered in triumph or in insult—in contempt of public opinion, or in derision of cherished errors, they lose the comeliness of truth in the rancour of their propogation; and they are like seed scattered in a hurricane, which only irritates and blinds the husbandman. Had Calileo concluded his 'System of the world' with the quiet peroration of his apologies Campanella, and dedicated it to the Pope, it might have stood in the library of the Vatican, beside the cherished, though equally heretical, volume of Corpernicus.—*Brewster.*

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